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3rd main road, Gandhinagar,
Bangalore – 560009, India.

Photobiography of Bharat Ratna Babasaheb Dr. B.R. AMBEDKAR,
authored by Dr. S. Chinnaswamy

Website : www.drschinnaswamy.com

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First Edition : Sapna Book House Pvt. Ltd., April, 2016

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ISBN: 978-93-85868-87-0

Price : ₹5000 within India (Postage Extra)
$ 100 outside India (Postage Extra)
£ 65 outside India (Postage Extra)

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Printed in India SIP- 033

Sapna Ink is an imprint of the Sapna Group

Credits to the known and unknown
photographers of Dr. B.R. Ambedkar

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MESSAGES

एच डी देवे गौड़ा
H.D. DEVE GOWDA
Former Prime Minister of India
Member of Parliament - Lok Sabha

March 12, 2016

MESSAGE

I am very happy to understand that the book on photo Biography of Dr. B.R. Ambedkar is written by Dr.S.Chinnaswamy, Chairman Dr.Ambedkar Institute of Technology, Bengaluru and is being released on the 125th Birth Anniversary of Dr. B.R. Ambedkar, who is the modern law giver of India and who helped us to adopt a new constitution. The life of Dr.Ambedkar teaches many lessons to us mainly that most of the evils in society can be eliminated by introducing domestic reforms as introduced by the great leader. He was the man of god's gift who has spent his life for human rights and for the dignity of common man.

I congratulate and wish the author many more achievements in his life.

[H.D. DEVE GOWDA]

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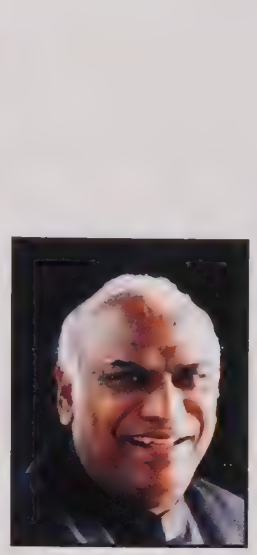
ಮಲ್ಲಿಕಾರ್ಜುನ್ ಖರ್ಗೆ
मल्लिकार्जुन खर्गे
MALLIKARJUN KHARGE
MEMBER OF PARLIAMENT
Leader of the Congress Party
in the Lok Sabha



No. 9, Safdarjung Road
New Delhi - 110 011
✆: +91-11-23793068,23793082

Dated 13th March, 2016

MESSAGE

I am very glad to learn that Dr. S. Chinnaswamy, has compiled and authored a Photo Biography of Dr. Babasaheb Ambedkar, the Father of the Indian Constitution and one of the makers of Modern India.I am also pleased to know that the book is being released on 14th April, 2016 which is the 125th Birth Anniversary of Dr. Babasaheb Ambedkar.

While many biographies, written compilations and books about Babasaheb are already available, a photo-biography is much rarer and equally welcome. This would help the next generation of Indians understand the philosophy and contributions of Babasaheb Ambedkar in building India as a Democratic Republic with the guiding principles of Liberty, Equality and Fraternity. His contributions towards lifting the vast majority of our population out of oppression and his fight against the caste system should be made accessible to many more people across India and the world. A book such as this will go a long way in achieving this.

I would like to congratulate Dr. Chinnaswamy on taking up and completing this work and would like to wish him and the books all the success.

[MALLIKARJUN KHARGE]

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Bangalore : # 289, 17th Cross, Sadashivanagar, Bangalore - 560 080. Ph : 080-23615555

सत्यमेव जयते

VAJUBHAI VALA
Governor of Karnataka

No.GS 53 MSG 2016 **19th March, 2016**

MESSAGE

I am happy to know that Dr. S. Chinnaswamy, Chairman, Dr. Ambedkar Institute of Technology, Bengaluru, has written a Book on Dr. B.R. Ambedkar titled as "Photo Biography of Dr. B.R. Ambedkar" and is being released on 125th Birth Anniversary of Dr. B.R. Ambedkar, who is the architect of the Constitution. Dr. Ambedkar spent his life for human rights and for the dignity of common people.

I congratulate and wish the author many more achievements in his life.

(VAJUBHAI VALA)

Raj Bhavan, Bengaluru - 560 001. (Karnataka)

एम. वेंकैया नायडु
M. VENKAIAH NAIDU

सत्यमेव जयते

शहरी विकास,
आवास और शहरी गरीबी उपशमन एवं
संसदीय कार्य मंत्री
भारत सरकार
MINISTER OF URBAN DEVELOPMENT,
HOUSING & URBAN POVERTY ALLEVIATION
AND PARLIAMENTARY AFFAIRS
GOVERNMENT OF INDIA

23 *February, 2016*

MESSAGE

I am glad to know that Dr. S. Chinnaswamy Chairman, Dr. Ambedkar Institute of Technology, Bengaluru has brought out a Photo Biography of Dr. B.R. Ambedkar and that it will be released on the 125th Brith Anniversary Celebrations of Dr. Ambedkar on 14th April, 2016.

I am sure it is going to be a well brought out and informative publication. My congratulations to Dr. S. Chinnaswamy for his effort.

(M VENKAIAH NAIDU)

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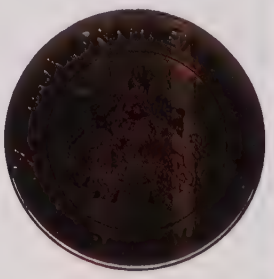
SIDDARAMAIAH
CHIEF MINISTER

CM|PS|56|2016



VIDHANA SOUDHA
BANGALORE - 560 001

Date : 22-03-2016

MESSAGE

I am very much delighted and pleased to learn that Dr S. Chinnaswamy, former Additional Director General of Central Public Works Department, is bringing out a Coffee Table Book on Dr B. R. Ambedkar, on the 125th Birth Anniversary of the Architect of the Indian Constitution.

Dr B. R. Ambedkar needs no introduction not merely to the people of India, but also to the whole World. Dr B. R. Ambedkar is known for giving best written Constitution to this great nation.

There is no superlative to the word best in the English language. On the samelines, there is no parallel to Dr B. R. Ambedkar. He was a fountain of humanity and a mountain of humility. He was an ocean of knowledge and a sky of wisdom.

The need of the hour is to make the younger and the newer generations to know more about Dr B. R. Ambedkar, his achievements and contributions.

I hope the Coffee Table Book contains exclusive and rare photographs, besides, important and interesting information on Dr B. R. Ambedkar.

I wish the Coffee Table Book will reach Libraries all over the country vis-a-vis will have a great shelf life.

Siddaramaiah
(SIDDARAMAIAH)

The Chairman,
Dr Ambedkar Institute of Technology,
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Near Jnana Bharathi Campus,
Mallathally,
BENGALURU – 560 056.

थावरचन्द गेहलोत
THAAWARCHAND GEHLOT
सामाजिक न्याय और अधिकारिता मंत्री
भारत सरकार
MINISTER OF
SOCIAL JUSTICE AND EMPOWERMENT
GOVERNMENT OF INDIA

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83 V

MESSAGE

Dated 8/3/16

I am happy to know that Dr. S. Chinnaswamy, Chairman, Dr. Ambedkar Institute of Technology has written a book on Photo Biography of Dr. B.R.Ambedkar.

I am also happy to know that this book will be released on the 125th Birth Anniversary Celebrations of Dr. B.R.Ambedkar on 14th April, 2016.

Dr. Ambedkar was a towering champion of human equality, whose memory will always be an inspiration to all regardless of race, colour, creed or political belief. He was the fountain head of wisdom and knowledge.

I send my good wishes for all success of release of the book.

08.3.16

(Thaawarchand Gehlot)

ಡಿ.ವಿ. ಸದಾನಂದ ಗೌಡ
D.V. SADANANDA GOWDA

सत्यमेव जयते

ಕಾನೂನು ಮತ್ತು ನ್ಯಾಯ ಸಚಿವರು
ಭಾರತ ಸರ್ಕಾರ
MINISTER
LAW AND JUSTICE
GOVERNMENT OF INDIA

Message

I Congratulate Dr. S. Chinnaswamy, Rtd. Additional Director General of Works, Central Public Works Department (CPWD), Govt of India, for bringing out a book on photo biography of Dr. B.R. Ambedkar, which is being released on 125th birth anniversary of the Chief Architect of Indian Constitution, Dr. B.R.Ambedkar.

This publication is very useful for each and every Indian National particularly for the young generation to build strong India.

Dr. Ambedkar not only fought for Dalit's improvement but also for each and every citizen of India.

I do hope this publication will find place in all the libraries throughout the country.

I wish the author all success.

(D.V.Sadananda Gowda)

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1ನೇ ಮಹಡಿ, ಪೋಡಿಯಂ ಬ್ಲಾಕ್, ವಿ.ವಿ. ಟವರ್, ಡಾ॥ ಅಂಬೇಡ್ಕರ್ ಏರಿ, ಬೆಂಗಳೂರು - 560 001
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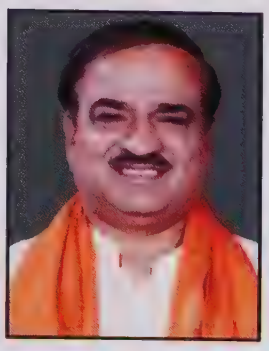
ANANTH KUMAR
ಅನಂತ ಕುಮಾರ್



सत्यमेव जयते

रसायन एवं उर्वरक मंत्री
भारत सरकार
MINISTER FOR
CHEMICALS & FERTILIZERS
GOVERNMENT OF INDIA

MCF/BO/430/2016

26 March, 2016

MESSAGE

It gives me great pleasure to hear that Dr.S Chinnaswamy, Chairman, Dr.Ambedkar Institute of Technology, Bengaluru is releasing a book on Photo Biography of Dr.B.R.Ambedkar, father of constitution of India.

Needless to mention here that Dr.Ambedkar lead an honest life and set an example for the people of India to follow his path. I also understand that this book is releasing on Dr.B.R.Ambedkar's 125th Birth Anniversary.

I wish the Author all success in his future endeavour.

(ANANTH KUMAR)

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BANGALORE UNIVERSITY

BABASAHEB DR. B.R. AMBEDKAR STUDIES AND RESEARCH CENTRE

Jnanabharathi, Bangalore - 560 056

Dr.Siddalingaiah
Director

Date :
25–02–2016

MESSAGE

I am happy to note that Dr.S.Chinnaswamy, Chairman, Dr.B.R.Ambedkar Institute of Technology, Bengaluru has written a book on Photo Biography of Dr.B.R.Ambedkar who is the father of our Indian Constitution. This Book with more than 700 Colour Photographs, includes rarest collection of photographs which are quite informative and useful to the society, particularly for the younger generation. This book is a great motivator to the students to fully achieve their endeavour. Some articles express the dynamic aspects of his life without taking an emotional stance on either side of the issue. Dr.B.R.Ambedkar is a towering champion of human equality, whose memory will always be an inspiration to all regardless of caste, creed, religion, race, colour or political belief. He was the fountain head of wisdom and knowledge.

I am also happy to learn that the publication is being released on the 125th Birth Anniversary of Dr.B.R.Ambedkar i.e., on 14th April, 2016. It is quite appropriate to release the book on his 125th Birth Anniversary, who made big contribution to the Constitution of India and the interests of common man.

I do hope that this publication finds place in all the libraries throughout the country and abroad.

I wish the author and the publication all success.

Dr.Siddalingaiah

DISCLAIMER

This book is designed to provide information on Dr. B.R. Ambedkar's biography, his experiences and systems which influenced him and the society. This information is provided and sold with the knowledge that the publisher and author do not offer any legal or other professional advice. In case of need for any such expertise, consult with the appropriate professional. This book does not contain all information available on the subject.

This book has not been created to be specific to any individuals, organisations, situations or needs. Every effort has been made to make this book as accurate as possible. However, there may be typographical and content errors. Therefore, this book should serve only as a general guide and not as the ultimate source on the subject.

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DEDICATED TO MY
BELOVED PARENTS

M. Sarojamma

N. Somanna

PREFACE

It gives me immense pleasure to present this publication "**Photo Biography of Bharat Ratna Baba Saheb Dr. B.R. Ambedkar**" which I was planning for the last many years. I am happy that the publication is brought out on the very special occasion of the **125th** year, **Quasquicentennial** birth anniversary celebration of Dr. B.R. Ambedkar. Being a disciplined follower of Dr. B.R. Ambedkar, I believe in extending full support to the oppressed people. We should bring them at par with the society which will certainly help for the fast and progressive development of the nation. Dr. B.R. Ambedkar on several occasions stated that the services from downtrodden people should better be utilized for the developmental activities instead of treating them as slaves and untouchables. The Government of India and State Governments have framed the rules and regulations accordingly for the betterment of downtrodden people. Thanks to Dr. B.R. Ambedkar and all the Governments and other Organisations for their dedication and support.

Focusing onto the book, my initial thought which ignited my mind to think deeply about the downtrodden people and ancient Indian system was when I got an opportunity to deliver a lecture on the Life and Mission of Dr. B.R. Ambedkar in our Institution. Having prepared for it, I preferred to deliver the lecture with Pictorial Power Point Presentation. Accordingly the lecture was delivered by me and the overall presentation of the topic was appreciated by the audience consisting of trustees, faculty members and students. Further more, the Vice Chancellor of Mangalore University Dr. K. Byrappa requested me to deliver similar lecture at the Mangalore University which was 350 km away from Bengaluru. On this occasion with much enthusiasm and preparation, I gave the lecture with Pictorial Power Point Presentation on Dr. B.R. Ambedkar for nearly 2.5 hours which was again very much appreciated and applauded by the faculties and students of Mangalore University including the Vice Chancellor and the Retired Vice Chancellor of Mangalore University Dr. B. Hanumaiah. They all suggested that there were good collection of rare photographs of Dr. B.R. Ambedkar in the presentation which could be published in the form of a book. These suggestions and encouragement strengthened me to compile complete information with respect to the deprived people in our country and hence to write a book on Dr. B.R. Ambedkar, who is the champion of the downtrodden community. Since then I was highly motivated and worked day and night to bring out this publication on the auspicious occasion of the Quasquicentennial birth anniversary of Dr. B.R. Ambedkar.

When I started reading the publications of Dr. B.R. Ambedkar by other eminent authors, there were occasions in which my emotions peaked beyond the limit considering the humiliation, persecution, torture given to the deprived people in general and to Dr. B.R. Ambedkar during his school days and also during his professional service. At the same time I enjoyed reading his publications after realizing that his efforts to frame rules with respect to women empowerment, labour regulations and finally his responsibility to write the Indian Constitution. Furthermore, the provoking incidents, the disturbing scenarios experienced by the deprived people expressed through variety of publications on Dr. B.R. Ambedkar left me outburst and severely broken with tears on few occasions.

Dr. B.R. Ambedkar was a sincere, generous, charitable and a very honest person. His earnings were used for upliftment of the downtrodden society through various initiations and duties. Being a responsible person and after having served in important roles like the Minister in British Viceroy Government and as the Minister in Independent India, the money savings he had on the last day of his life was only Rs. 300/- as documented by his dedicated private secretary Sri Nanak Chand Rattu. There were lucrative offers to Dr. B.R. Ambedkar from other religions that they were ready to pay in massive amounts to Dr. B.R. Ambedkar, if he could convert to their respective religion. Similar offers were there to buy his personal library books for large sum of money. But, Dr. B.R. Ambedkar never yielded to any of these offers, instead he led a simple life.

Dr. B.R. Ambedkar was a great visionary. He gave his strong recommendations to the then Prime Minister and Cabinet Ministers of India keeping in view the future of the country. For example, he gave recommendations regarding Article 370 of the Indian Constitution that there should be no special privileges for the state of Jammu and Kashmir and it should be treated on par with the other states in the country. But by providing the special privileges for the state of Jammu and Kashmir against the recommendations of Dr. B.R. Ambedkar, we have now witnessed wars which took the life of people in lakhs. Another example of his vision is that he presented a Bill in the Bombay Provincial Assembly about 80 years ago regarding Family Planning to be adopted by Indians. This was not considered at that time which is of course in practice currently after 50 years of Dr. B.R. Ambedkar's thinking regarding the issue.

On the other hand, I consider myself as one of the downtrodden beneficiaries from the system initiated and implemented by the Great Indian Dr. B.R. Ambedkar. Otherwise it would have ben very difficult for me in becoming the Engineer-in-Chief of the Central Public Works Department, Government of India.

Finally, the details from similar publications by other eminent authors and information through the Internet have aided me in developing the content. I am thankful to all of them. This book being the first edition, there could be possibility for few discrepancies unknowingly which would be corrected profoundly in the forthcoming editions, if such things are brought to my notice. The intention of bringing out this publication is certainly not to hurt the feelings of any individuals, community or religion. The only purpose of this publication is to highlight the unknown facts, noble qualities and life experiences of this Great Indian who is the father of the Indian Constitution. There are some repetitions of circumstances in few chapters. These repetitions are considered necessary to explain the respective circumstances and hence retained. Any suggestions by the readers and others may be sent to the address given in this publication which will be wholeheartedly received by me for suitable action.

APRIL 2016

DR. S. CHINNASWAMY

ACKNOWLEDGEMENT

This publication is brought out in the shortest possible time due to the support given and untiring efforts made by several well wishers, friends and relatives.

My wife **Smt. C.R. Sudha,**

My children **Smt. Shilpa Mohan, Smt. Kalpa Aravind, Sri. C. Ramesh**

My niece **Smt. Sushma Shankar** and

My nephew **Sri. Raghavendresh Nagaraju**

who have dedicated their time for the editorial support and worked enormously to ensure that the Photo Biography is brought out in an excellent manner. I am overwhelmed by their contribution and grateful to all of them.

I would like to acknowledge my sincere thanks for the support provided by the trustees of '**Panchajanya Vidya Peetha Welfare Trust, Bengaluru**' namely **Sri. P.L. Nanjundaswamy, Sri S. Mariswamy, Sri S. Shivamallu, Dr. M. Mahadeva** and **Sri A.R. Krishnamurthy.** I sincerely acknowledge the valuable services of **Dr. B. Hanumaiah, Dr. C. Nanjundaswamy, Dr, M.N. Hegde, Sri. H.A. Shivappa, Dr. T.N. Raju, Sri. Krishna Prasad,** the Faculty, Administrative staff, Technical staff, Students of Colleges managed by '**Panchajanya Vidya Peetha Welfare Trust, Bengaluru**' and several others who have helped me directly or indirectly for bringing out this Photo Biography.

Similarly, the services given by the Office Bearers of the Ambedkar Study Center in "**Dr. Ambedkar Institute of Technology, Bengaluru**" under the leadership of **Smt. Kesthara** is much appreciated and well acknowledged.

The Library Books made available to me by the Librarian **Smt. C.A. Malghan** and her team has helped me in numerous ways.

The staff working in my personal office including my personal assistant **Sri. P. Ramachandran, Smt. R. Sowmyashree, Smt. N.C. Shantha, Sri. Y. Ravi, Sri. B.C. Kumar, Sri. Suresh** and several others have done their best for whom I am very thankful.

Last but not the least, my thanks to Graphic Designer **Sri. Soma Sundar** and **Sapna Publishers** for their good services.

FOREWORD

Dr. Manmohan Singh
Former Prime Minister

I am indeed happy to write a foreword to this Photo Biography publication on Bharat Ratna Baba Saheb Dr. B.R. Ambedkar. He was not only the Chief Architect of Indian Constitution but also a Great Economist. Being an Economist, I take it as my pleasure to write a few words on this great economist. Ideas and ideals championed by Dr. Ambedkar can constitute a solid base for the framework of a just and equitable economy and polity. Considering his vast knowledge of Economics, Columbia University of United States of America awarded the Doctorate degree to Dr. B.R. Ambedkar which is a matter of pride. His services for the upliftment of the downtrodden people are most appreciable. It is good that the author Dr. S. Chinnaswamy is bringing out this publication which is being released on the occasion of 125th Birth Anniversary of Dr. B.R. Ambedkar.

The author has discussed about the untouchability problem which prevailed in India from ancient times and the sincere efforts made by Dr. B.R. Ambedkar to remove this social evil from the Indian Society. The details of the education of Dr. B.R. Ambedkar right from the primary education until his higher studies abroad are discussed in detail. The difficulties faced by Dr. Ambedkar particularly in school days such as separation from other students in the classroom and separate drinking water arrangements in the school are well brought out. The help given to Dr. Ambedkar by the Maharaja of Baroda Sayaji Rao Gaekwad and the Sahoo Maharaja of Kolhapur is also acknowledged. It is a matter of great appreciation that a boy reading books by using kerosene oil lamp had received several Doctorate degrees from the prestigious Universities.

The author has discussed about the social impact of Revolutionary Movements such as Mahad Satyagraha, Burning of Manusmriti, Denial of entry to Kalaram Temple, Koregaon Battle and much more. The sincere efforts by Dr. Ambedkar in such revolutionary movements yielded positive results. He attended all the three round table conferences convened by the British Government held in London prior to Independence of India and forcefully presented the problems faced by the downtrodden people. The presentation of memorandum to the Simon Commission by Dr. Ambedkar and his discussions with the father of nation Mahatma Gandhiji in Yerawada Jail at Pune showed his thorough knowledge and maturity.

His contribution, as a member of the Viceroy's Executive Council, to reforming the Indian Society such as Women Empowerment made a deep impact. The number of working hours per day was brought down from 14 hours to 8 hours due to the efforts made by Dr. B.R. Ambedkar. He framed rules and regulations benefitting the workers. He introduced the system of Employment Exchange to provide employment to the needy people. The author has emphasized the Water Policy adopted by Dr. B.R. Ambedkar, which helped in controlling floods in Hirakud Valley, Damodar Valley River and Sone River.

Dr. B.R. Ambedkar was an eminent minister both in Viceroy's Government of British India and also in Independent India. The challenging job of finalizing the Indian Constitution was entrusted to Dr. B.R. Ambedkar by the then Prime Minister Pandit Jawaharlal Nehru. He was made the Chairman of the Drafting Committee which he completed successfully in the shortest time period and also got it approved by the Indian Constituent Assembly. The Constitutions of several countries draw heavily on the principles of Indian Constitution framed by Dr. B.R. Ambedkar.

The author has discussed about the Educational Institutions founded by Dr. Ambedkar and also the newspapers started by him. Dr. Ambedkar had written a number of books and articles which have been published by the Government in the regional languages for the benefit of the common man. The author has made a separate chapter which includes "125 Quotes of Dr. B.R. Ambedkar" befitting the occasion of 125th Birth Anniversary.

Dr. B.R. Ambedkar converted to Buddhism on 14th October 1956 along with lakhs of his followers. He was a devotee of Lord Gautam Buddha. The help rendered by his gurus, well wishers and the appreciation of the life and work of Dr. B.R. Ambedkar by National and International Leaders are remarkable. In honour of Dr. B.R. Ambedkar, several Government and Non-Government Organizations have installed statues and busts throughout the country and abroad. These photographs including the tributes paid to Dr. Ambedkar by the world leaders are well presented in this publication. The photographs of Museums, Memorials and Bhoomies are also impressive.

The Government of India has brought out Stamps and Coins in honour of Dr. B.R. Ambedkar. The photographs of some of the Institutions running in the name of Dr. B.R. Ambedkar are shown in a separate chapter. The honours and awards bestowed on Dr. B.R. Ambedkar nationally and internationally are given in this publication.

The Photo Biography of Bharat Ratna Baba Saheb Dr. B.R. Ambedkar will be quite useful particularly for the younger generation. The photographs and illustrations in this book are self explanatory and rightly reflect the circumstances prevailed at that time.

I do hope that this publication will find place in all the libraries and educational institutions throughout the country for the benefit of students and other Indian citizens. I congratulate the author for his sincere attempts to bring out this publication.

10.04.2016

(Dr. Manmohan Singh)
Former Prime Minister of India

Chapter -1

UNTOUCHABILITY IN ANCIENT INDIA

Chapter -1

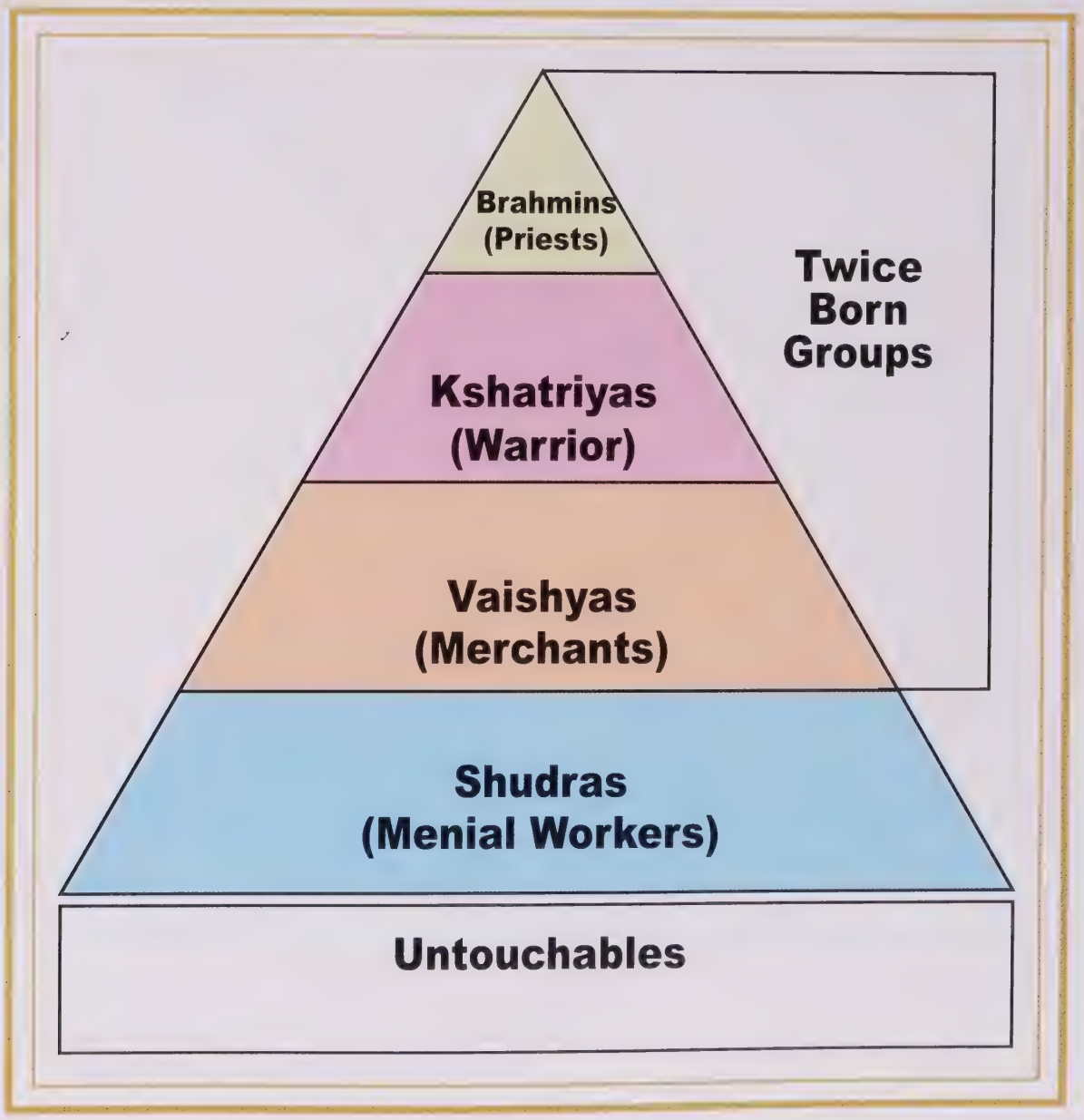
UNTOUCHABILITY IN ANCIENT INDIA

The History of 'untouchability' can be traced back prior to 500 BCE.

Untouchability is the form of low status force upon certain social groups that are confined to menial and despised jobs. Untouchability is the by-product of the caste system in India. This system was developed based on education, occupation, likings, desires and capacity of the individuals. There were four castes (varnas) in Indian society, namely Brahmin, Kshatriya, Vaishya and Shudra including Untouchables.

The following figure shows the caste system that was determined by our ancestors. The people with education and knowledge of Vedas were called Brahmins. The warriors were called Kshatriyas, and the people conducting trade and business were called Vaishyas. The people who did not belong to any of these three categories and who were asked to serve the people of these three categories were classified as Shudras. The children, grandchildren and great grandchildren of these categories were given the same four varnas irrespective of their intelligence, knowledge and interest. The children of Brahmins continued to be called Brahmins, irrespective of their skill and character. Similarly, the children of Shudras continued to be called Shudras even though a few of these children were highly intelligent with good qualities and very knowledgeable. In this way the four Varnas that were introduced continued for thousands of years.

The definitions of Brahmin, Kshatriya, Vaishya and Shudra as decided by our ancestors are given below.



Hindu Caste System Four Caste Categories

1. Brahmins - Priests and Scholars
2. Kshatriyas - Ruling and Warrior Caste
3. Vaishyas - The Merchants
4. Shudras - Menial Workers and Untouchables

BRAHMINS

- The Highest Caste in Hindu
- This caste consists of the Religious and Spiritual leaders (Guru). This caste is entitled to study the Vedas, perform rites, rituals and observe the sacraments.
- The people belonging to this caste are considered as the middle men between God and Man.
- Are considered the incarnation of dharma (a sacred tradition).
- Consists of 5% of the total population in India.
- The word Brahmin means Supreme Self.

KSHATRIYAS

- Kshatriya means protectors.
- Known as the warriors and kings
- They were said to be from the hands of the Hindu God, Brahma.
- Second from the top of the pyramid
- Their status symbol is two crossed swords in a shield

VAISHYAS

- Peasants, merchants, tradesman, business people come under this classification.
- Allowed to participate in certain vedic rituals and samskaras.
- Are allowed to study and to be students.
- Men were allowed to marry any woman as long as they were not of a higher caste.
- As a whole, vaishyas are expected to tend cattle, offer scarifies, study the Vedas, trade, lend money and cultivate the land.

SHUDRAS

- Includes people not belonging to the above 3 Varnas.
- Consists of skilled and unskilled workers including Untouchables doing menial jobs.
- Not allowed to participate in Vedic Rituals and Samskaras or even be educated.

These definitions and clauses were further developed in Manusmriti between 200 BCE to 200 CE. Manusmriti is the most studied ancient Hindu legal text. It was one of the first Sanskrit texts that was translated during the British rule of India in 1794 CE and was used to formulate Hindu law by the Colonial Government. Manusmriti was written by Maharshi Manu about 2200 years ago, and is called the Manava Dhashashastra or Laws of Manu

Maharshi Manu writing Manusmriti

Manusmriti, which is a by-product of the Vedas, defined the duties and responsibilities, rules and regulations for the people belonging to these four varnas. The people belonging to the fourth category (i.e., Shudras) were further divided into three groups:

1. Untouchables
2. Unapproachables
3. Unseeables

In addition to these three groups, there was a fourth group of people whose voice or sound was not to be heard by the upper caste people. The upper caste people who used to raise dogs and cats in their houses did not want to hear the sound, did not even want to see, did not want to approach and did not want to touch the people belonging to the Shudra community. It is very difficult for the present generation to even imagine how such systems were in existence.

It is difficult to imagine that Manusmriti, which was supposed to be the sacred book of Hinduism, prescribed duties and responsibilities for the people belonging to the four varnas as Manu desired.

There are three major allegations about Manusmriti:

1. Manu founded the caste system based on birth.
2. Manu legalized harsh punishment for Shudras and provided special provisions for the upper castes, especially for Brahmins.
3. Manu was a misogynist and condemned women. He accorded inferior rights to women.

Lots of importance and special considerations were shown to higher caste Hindus in Manusmriti, irrespective of whether they deserved it or not. Simultaneously, the rules framed for Shudras in Manusmriti were very rigid, horrible and inhuman.

Some kings, particularly Peshwa kings, took undue advantage of these clauses in Manusmriti by torturing and harassing the deprived untouchables, especially women. Thousands of clauses were incorporated from Manusmriti against Shudras, all of which cannot be repeated here. However some of the critical clauses are discussed here.

1. The untouchables, unapproachables and unseeables were not to reside in the village along with upper caste people. They were to stay at least 1km away, towards the south of the main village. The southern direction was considered to be inauspicious for all purposes; therefore, the south was given to the untouchables, unapproachables and unseeables.
2. These deprived people (including women and girls) were not allowed to wear any clothes above the waist, whereas others were permitted to cover the body completely.

Untouchables in Ancient India

3. The deprived people could enter the village only around noon to serve the upper caste people, who avoided even the shadow of the untouchables. The shadow of these deprived people falling on the upper caste people was treated as pollution, in which case the upper caste people had to take a bath, chanting mantras to clear the so-called pollution. If the deprived people saw upper caste people coming on the streets, they had to hide themselves immediately, to ensure that the upper caste people did not see them.

4. The deprived people had to carry a broom stick in their armpit or the branch of a tree to clean their footprints and those of other deprived individuals while walking on the streets. If the upper caste people stepped on the footprints of the deprived people while walking on the streets, it was treated as pollution. Hence, the deprived people had to clean their own footprints while walking using the branches of trees or the broomstick that they carried.

Untouchable carrying broom stick, mud pot tied to his neck, black string tied to his right leg for caste identification

5. The deprived people were supposed to have a mud pot filled with earth (mud) hanging from their neck so that they could spit into this pot instead of spitting on the land. Spitting on mother earth by the deprived people was treated as pollution, whereas spitting on mother earth by upper caste people was permitted. The deprived people had to tie a black string on their right leg as a caste marker.

6. In South India, particularly in the Kerala province, there were rigid rules that these deprived people should maintain a distance of 64 paces between themselves and the Namboodiri Brahmins. This distance could be 32 paces in the case of people from other varnas. If this distance was not maintained, the deprived people were punished severely, and the upper caste people had to take a bath while chanting mantras. In some cases, the sacred thread, particularly of Brahmins, had to be changed to wipe out the pollution caused by not maintaining the prescribed distances. There were further incidents where some parts of the body (usually fingers), particularly of Brahmins, were punctured and a few drops of blood were squeezed out from their body in order to cleanse themselves and free themselves of the pollution that was caused by being closer to the deprived people than was allowed.

7. The deprived people should never learn Vedas. They should not even hear Vedas and Vedas were not to be read in front of the deprived people. If Vedas are heard by these deprived people even by mistake, boiling oil was to be poured into their ears as punishment. If Vedas are pronounced by deprived untouchables, their tongue used to be cut mercilessly.

8. The deprived people should never be educated. They were severely punished if they tried to educate themselves.

9. The deprived people should never take clean and hygienic food. They should never cook sweets in their houses. Guests were not allowed to eat the sweet dish (halwa) prepared by an untouchable for a function in his family; instead, the cooked sweet dishes were thrown into the gutter, and there would be severe punishment for the untouchables. The deprived people were expected to eat the meat of the dead cows that were handed over to them by the upper caste people for the purpose of burying.

10. They should never own property such as houses with tiled roof. They should live only in thatched houses in unhygienic conditions. They should do very unhygienic jobs. They should not take water from the wells that were meant for upper castes. They should not raise any pets. They should not wear any footwear; ironically, they manufactured the footwear that the upper caste people wore.

The above clauses of Manusmriti were only illustrative and not exhaustive.

Untouchables made to live in the most unhygienic conditions

Water being poured ensuring untouchbility

Food being dropped ensuring untouchbility

The development of a country depends on the overall development of its people. More than 20% of the Indian population consists of the deprived people. If 20% of the population is not to be educated, and is to be treated as slaves with fewer rights than animals, no country can prosper and develop. Hence, for 2500 years, a few people made sincere attempts to wipe out untouchability and to bring such deprived people to the mainstream and free them from such torture and humiliation. Lord Gautama Buddha, in 500 BCE, was the first noble person to introduce several measures to wipe out untouchability. Even the day before his death, Gautama Buddha ate lunch in the house of an untouchable. Efforts for eradicating untouchability and providing facilities to deprived people continued even during the period of Emperor Ashoka. During the eleventh century, Ramanuja, who had an untouchable disciple, donated open monasteries and temples that were built by him to the untouchables. Such efforts in favour of the untouchables were continued by Basavanna, who was a minister to the king. Dr. B.R. Ambedkar was a follower of Kabir. The efforts made by Kabir should be remembered. In modern India, the efforts made by Raja Ram Mohan Roy were significant. The first school in India for the untouchables was started by Mahatma Phoole and his wife Savithri Phoole at Poona in 1848 CE. They contributed immensely to the upliftment of the downtrodden and the development of the untouchables. King Sayaji Rao Gaekwad of Baroda and King Sahu Maharaj of Kolhapur not only started educational Institutions for the untouchables but also helped Dr. B.R. Ambedkar for his higher studies by providing scholarships and other financial benefits. Many other noble people in the history of India made sincere efforts for the eradication of untouchability and for providing facilities for the deprived classes. The governments of that period favoured the untouchables by introducing several rules that could benefit untouchables. Despite such stringent rules of the governments, nothing much was achieved because of the mindset of the upper caste people, and the untouchables remained untouchables until untouchability was officially abolished in the Indian Constitution that was developed by Dr. B.R. Ambedkar. Even though the governments and Maharajas opened several schools exclusively for untouchables, upper caste teachers refused to work in these schools.

This shows that the circumstances that existed for the last several hundreds of years were very inhuman and do not speak well of Indian civilization with rich heritage and good culture. The upper caste people fed sugar to ants and good food to dogs and other domestic animals, but refused to give a drop of water to the untouchables or show them an iota of sympathy. These untouchable Hindus were treated worse than animals by upper caste Hindus. Despite the constitutional provisions made by Dr. B.R. Ambedkar and various steps taken by the Government of India to abolish untouchability and to provide equal rights to the untouchables, untouchability continues to be practiced in India, especially by people in villages. It is probably worth mentioning the personal experience that affected my family in this regard.

By God's blessings and by the grace of Dr. B.R. Ambedkar, I, along with my brothers, sisters, and other family members, am highly educated, and we have worked in senior positions of the central and state governments. My family is very well known in the entire district for our generosity and kindness towards the poor. We have organized functions in our village on the death anniversaries of our parents for the last 20 years. Good food, good clothes (sarees, shirts, and dhotis), and much more are distributed freely among the needy irrespective of the community to which they belong in these functions.

The people from the deprived community have good food served in the function and also accept the clothes distributed to them, whereas the upper caste people who attend the function ask only for clothes and refuse to eat the food that is served. This has happened as recently as the year 2015, which is highly undesirable. I requested the people who were refusing to have food to change their mindset, and I pleaded with them to receive at least the sweet dishes in honour of our deceased parents. In order to convince them to have food, I mentioned that the clothes would be given only if they had food at the function. However, they preferred to go back without getting the clothes instead of having food at the function organized by us, who are so-called low caste people. The only reason they give is that they belong to the upper caste, and they should never eat food that is given by lower caste people. Even though it is humiliating for us, we are patiently waiting for the day when people belonging to all communities will eat food in functions organized by the so-called low caste people.

There have been newspaper and TV reports of incidents even today where deprived people are not allowed to enter temples, houses are not given for rent, people are not given a haircut, etc. Witnessing such cases in the twenty-first century, one can imagine the circumstances that prevailed in the earlier centuries.

Such difficult circumstances were handled very efficiently and devotedly by Dr. B.R. Ambedkar, thanks to whose sacrifice and sincere efforts conditions are now better.

Untouchables carrying out scavenging job manually

Chapter -2

BIRTH OF THE GREAT INDIAN

Chapter -2

BIRTH OF THE GREAT INDIAN

The untouchables of India have been treated as beasts of burden since the time of the law-giver Manu or even earlier.

These state of affairs would have perhaps continued if not for the birth of the greatest Indian Dr. Babasaheb Ambedkar. He was a great crusader who fearlessly fought against the evils of the caste system that threatened to erode the very fabric of the Indian society.

Bhimrao Ramji Ambavadekar was born in a poor family that belonged to the Hindu untouchable community known as Mahar. He was born on 14th April 1891, at Mhow in Madhya Pradesh, where his father was in military service. The Ambavadekars originated from the Konkan region; their ancestral village is Ambavade, 5 km from Mandangad, a small town in the Ratnagiri district of Maharashtra.

Ambedkar suffered much humiliation, poverty, and social stigma right from childhood, despite which he rose to great educational and philosophical heights. He built civic and political institutions in India and criticized ideologies and institutions that enslaved people. He was one of those in the long history of India who had the courage to challenge the caste system at a fundamental level and had the insight to trace the root cause of social discrimination and brought about reforms using the legal system. Although Dr. Ambedkar believed in religion, he was firmly against hypocrisy in the name of religion. According to him, "Religion is for man and not man for Religion".

About 2500 years ago Buddha had questioned the caste divisions in India. He said "The only valid divisions are the divisions between those who are noble and wholesome and those who are ignoble and unwholesome." Throughout the course of Indian history, great sages and saints exposed the hollowness of these divisions and sought to bring all the communities of India together in a creative partnership. But caste, by virtue of its power structure, showed itself to be firmly entrenched.

Dr. Ambedkar took up the arduous task of awakening the conscience of the downtrodden sections of society. There was an acceptance amongst the untouchables that if they were the victims of social inequality, it was because of the sins of their ancestors, and if they suffered in silence then after their death they would be liberated in their next life. Dr. Ambedkar roused their frozen conscience and asked them to forget all about the 'sins' of their ancestors and strongly urged them not to wait for their fictitious rebirth for the alleviation of their sufferings. He explained that their social liberation must be ensured in this very life and that too as their

legitimate right as free citizens. As Abraham Lincoln had asked: "It might be in your interest to be our masters, but how it is in our interest to be your slaves?". To the extent this question finds its echoes in the remotest corners of India.

Dr. Ambedkar ultimately succeeded in giving legal rights of equality and social justice to millions of suffering masses of untouchables. This man, who dedicated his life for the upliftment of the untouchables, restored dignity, self-respect, and basic human rights of the untouchables. His fight for social justice provided constitutional safeguards that finally ended untouchability. Ambedkar was the brightest star despite being born in the most under-privileged circumstances, and he grows brighter and brighter with time. He has illuminated the minds of millions with his wisdom.

No legal bars exist today for self-expression or self-advancement. The untouchables are enrolling themselves in institutes of higher learning and entering public services, private sector, art etc, . They have come to occupy high offices both at the Centre and the State.

Today, untouchables no longer look to others for guidance and advice. The leadership of Babasaheb and the teachings contained in his spoken and written work have given sufficient independence of thought, action and new hope to live a dignified life and to contribute to society without stigma.

Babasaheb Ambedkar's work will be truly complete only when social discrimination is completely eliminated from our society. As he once said, "Give me liberty or give me death".

Chapter - 3

PARENTAGE AND CHILDHOOD

Chapter - 3

PARENTAGE AND CHILDHOOD

Ambedkar's ancestors belonged to the Konkan region, which has provided India with prominent leaders, freedom fighters and scholars. Ambedkar's ancestral village is Ambavade in Ratnagiri district of Maharashtra. Most of the people in Ambavade village belong to the Mahar community, which was considered as an untouchable community in that period. Hindu Gods were worshipped by the people belonging to the Mahar community. Even though the Mahars were Hindus, the caste Hindus ill-treated and harassed the Mahars for unknown reasons.

The Mahars were known to be very robust, adaptable, brave and spirited people. Bhimrao perhaps derived his painstaking spirit, forceful mental energy and intense interest in the welfare of society from his ancestors.

Man belonging to Mahar Community winding thread in 1916

The good qualities of these people could have been utilized for better purposes in the overall development of the region and the nation instead of treating them as slaves. In fact, the British authority in India made use of the faithful services of Mahars for their own establishment. It was observed from some of the ancient literary works that Mahars were the original inhabitants of the state of Maharashtra in India. Maharashtra was coined from 'Mahar' and 'Rashtra'. Mahar is coined from Mah-har, which means Great God. However, some people interpret Mahhar as great enemy. Thus, the meaning of Maharashtra is Rajya (region) of Great Gods. The

Portrait of typical Village Goddess in Maharashtra

ancestors of Ambedkar in Ambavade village enjoyed the honour of keeping the palanquin of the village Goddess. The family that keeps the portrait of the village Goddess was given a lot of respect not only from that village but also from the neighboring villages. The ancestors of Ambedkar organized the annual village festivals. Ambedkar's grandfather was Maloji Sakpal. Sakpal was the surname of Ambedkar's ancestral family.

Maloji Sakpal was a retired officer of the British India army. Maloji Sakpal had two children (details of other children, if any, are not known). The elder one was Ramji Sakpal, who was Ambedkar's father. The younger one was a daughter named Meera. The Sakpal family followed the Kabir school of thought. There was no caste system as per the Kabir school of thought. As per Maharshi Kabir, anybody who worships God belongs to God irrespective of caste and birth. This was the main reason why many untouchable families preferred the Kabir cult.

Maloji Sakpal, Ambedkar's grandfather, was reported to be very sincere and faithful, and his lovalty and good services were appreciated by the authorities of the British India army. Being an army officer, Maloji Sakpal raised his children Ramji Sakpal and Meera in a disciplined environment. His daughter Meera was very brilliant, soft spoken, knowledgeable and hardworking. She had a physical affliction; she was short in height with a hunch back and she remained unmarried.

Ramji Sakpal was married to Bhima Bai, who belonged to the Murbadkar untouchable Hindu family. Bhima Bai had fair complexion, curly hair,

Ramji Sakpal father of Dr. B.R. Ambedkar

and broad forehead with glowing eyes. Bhima Bai 's family were quiet well-off in Murbadkar village, Thane district of Bombay state, and followed the Kabir school of thought. Her father had six brothers, and all of them worked for the British India army and retired in the rank of Subedar Major.

Bhima Bai was a good wife, and had an excellent family life with Ramji Sakpal. Her politeness, generosity, courteousness kind and understanding nature made her a great mother to her children. Ramji Sakpal and Bhima Bai had fourteen children, of which only seven survived.

The seven children are:

1. Balram
2. Anandrao
3. Ganga
4. Ram Bai
5. Manjula
6. Tulsi
7. Bhimrao

Balram (Elder Brother of Bhimrao)

There is a story behind the birth of Ambedkar. One of Ramji Sakpal's uncles became a Sanyasi, which is a stage of renunciation, leading a non–violent, simple, peaceful life. At a very young age, he left his family and village for spiritual pursuit and joined the company of Sanyasis. After several decades, he happened to cross the village of Ambavade on a pada yatra. Along with the other sanyasis, he sat beneath a tree near the river. A relative of Ramji Sakpal happened to go to the river for washing clothes and recognized the sanyasi (Ramji Sakpal's uncle).

Hearing about this, Ramji Sakpal rushed to see his uncle. The pious uncle blessed Ramji Sakpal that he would have another son shortly, who would become a great person with worldwide fame. Ramji Sakpal was very happy with his blessings. Both he and his wife were very devout and were happy with this blessing. This story became a reality with the birth of their 14th child on 14th April 1891 at Mhow, a British army camp where Ramji Sakpal was working as a military teacher at that time.

The details of the birth of Bhimrao:

Day of Birth	:	Tuesday
Date of Birth	:	14th April 1891.
Time of birth	:	05:26:23
Place of Birth	:	MHOW
Longitude	:	75 E 54
Lattitude	:	22 N 42

Ramji Sakpal and Bhima Bai named their newborn son Bhimrao. His name was later changed to Bhimrao Ramji Ambedkar (B.R. Ambedkar) during his school days.

Ramji Sakpal meeting his Saint Uncle after few decades.

Chapter - 4

SOCIAL DISCRIMINATION

A. Seating arrangements in school

B. Drinking water arrangements in school

C. Class room session – Students's misconception

D. Barber shop – Denial for hair cut

E. Travel experience

Chapter - 4

SOCIAL DISCRIMINATION

Social discrimination is the unfair treatment of a person or prejudiced actions or opinions towards a person, racial group, or minority. This chapter contains some of the various instances of social discrimination that Dr. B. R. Ambedkar faced during the course of his life. One can postulate that these bitter experiences laid the foundation for his perspective on the prevalent social atrocities towards a section of the country's population and set him on the path of bringing equality for all citizens of India and eradicating the antisocial ideologies and practices that were based on outdated traditions and superstitions.

A. Seating arrangements in the school

Wooden benches were provided in the classroom for students to sit on and listen to the teachers. Since Ambedkar was an untouchable student, he was never allowed to sit on the bench along with his classmates. Ambedkar was told by the school management to sit on the floor using gunny bags just at the entrance door of the classroom. Ambedkar used to sit on the floor alone or sometimes with his elder brother who was also studying in the same school for a short period. Ambedkar and his elder brother used to carry a gunny bag, which they would place on the floor so that they could sit on it. The gunny bags were not meant to prevent them from getting dirty while sitting on the floor or to provide warmth; it was because of the false assumption of contamination, filth and predefined negative interpretations about the untouchable people by upper caste Hindus. Further, they were made to carry their gunny bags back home since none of the things that belonged to untouchables were allowed inside the school because of the caste Hindus biased views.

The following pictorial representation shows the typical arrangement inside a classroom, where Ambedkar sat on the floor and his classmates sat on the benches.

B. Drinking water arrangements in the school

During the period 1894 CE until 1896 CE, Ambedkar studied at a primitive private school situated at Satara, Maharashtra state, India. During this period, it was a boon and a golden opportunity for an untouchable Hindu to be able to afford education. Since Ambedkar's father worked in the army of the British regime, Ambedkar had a better chance compared to millions of underprivileged, untouchable, oppressed class people in India to even think about studies and obtain a formal education. However, he was the only student belonging to the untouchable community in that school.

Inside the classroom, Ambedkar was alienated in a corner of the room because of his community status. On the other end of the room, there used to be a mud pot filled with drinking water covered by a lid and a cup. Whenever the students felt thirsty, they were allowed to go towards the pot and drink water using the available cup. In Ambedkar's case, with the presumption of the water being polluted just because of him belonging to an untouchable community, he was not permitted to even touch the drinking water pot and the cup. Whenever Ambedkar felt thirsty, he had to request the peon in the school to get him drinking water. The peon used to collect the drinking water from the mud pot and pour drinking water into Ambedkar's mouth from a distance of over a foot, ensuring that Ambedkar did not touch the drinking cup or the peon.

There were several occasions when the peon went on leave for two days or more. On such days, Ambedkar never used to get drinking water, no matter how severe his thirst. The peon was the only person who was supposed to provide water; the other students and teachers were hesitant and very reluctant to provide water. Ambedkar was repeatedly humiliated in the school and was a discriminated student.

The photo illustration of the method of pouring water into Ambedkar' s mouth is shown below.

C. Class room session - Students's misconception

During class hours, Ambedkar sat as usual on the floor, while the students belonging to the upper caste sat on the bench and were listening to the teacher explaining arithmetic. In order to test the extent to which the students had understood arithmetic, the teacher presented a problem and asked the students to come forward and solve the arithmetic problem on the blackboard. When no other student came forward to solve the problem, Ambedkar stood up and told the teacher that he could solve the problem on the blackboard. The teacher directed Ambedkar to come to the blackboard and solve the problem.

When Ambedkar started moving towards the blackboard from his place, the other students who sat on the benches told Ambedkar not to move towards the blackboard until they had picked up their respective lunch boxes that were kept near the blackboard. The students from the upper caste thought that if the untouchable Ambedkar went near the lunch boxes, the food inside the boxes would get polluted, which was not acceptable by the students of the upper caste. Immediately, they started running towards the blackboard and picked up their respective lunch boxes and kept them far away from the blackboard. It was only after the lunch boxes were taken away by the students that Ambedkar could go near the blackboard and solve the problem easily. The upper caste students were jealous that they could not solve the problem, whereas the untouchable Ambedkar could solve the problem. The upper caste students informed their parents about this incident, and as a result, the parents shouted at the teacher for permitting Ambedkar to go near the blackboard.

This incident exemplifies the circumstances faced by Ambedkar in his school days. The incident also highlights Ambedkar's courage and intelligence.

The photo illustration shows the students stopping Ambedkar from going near the blackboard.

D. Barber shop – Denial for hair cut

During Ambedkar's early years, around 1900 CE, he had been to a barber shop to get his hair cut. Being a young, innocent boy, he requested the barber to perform the job. The barber, on learning that Ambedkar belonged to the untouchable community, refused to take up hair dressing. The barber clearly told Ambedkar that he would not mind shaving a buffalo instead of cutting Ambedkar's hair. He also told Ambedkar not to venture again towards the shop for a haircut. Instead, he insisted that he take the help of another untouchable to get his hair cut.

After this humiliating scene, Ambedkar was helpless and returned home crying. Ambedkar's parents asked him why he was crying, and after coming to know that the barber refused to cut his hair, they convinced Ambedkar that they would help him in cutting his hair. Ambedkar had two elder sisters named Tulasi and Manjula, who were quite smart. They volunteered to cut his hair. Even though it was difficult for the sisters to dress his hair the way it was done in the barber shop, eventually both the sisters became expert hairdressers in a few months. His sisters assured Ambedkar that they would help him with his haircut and Ambedkar should never go to the barber shop.

The Indian Government has taken several steps to ensure that no barber can refuse to give a haircut to any person, irrespective of whether they belong to the untouchable community or otherwise. Despite such stringent measures from the government, barbers continue to refuse to cut the hair of untouchables, particularly in rural areas and villages. The photo illustrations show the barber refusing to cut Ambedkar's hair and Ambedkar's sisters giving him a haircut.

Further, it is probably worthwhile to explain my own experience that happened three years ago (2012). Having grown up in a village, and being a Civil Engineer, 'Senior Retired Officer in CPWD - Government of India', I have a very respectable and highly educated family background. My 95–year-old father who grew up in a village was also a retired Civil Engineer.

The following incident occurred in connection with my father's funeral ceremony. It is a customary tradition in the village that the son (or sons) gets his head shaved on the 11th day after the father's death. I, along with my five brothers, sisters and other relatives reached the village on the 10th day. Arrangements were made in the village and a barber of that village was requested to take up the job of shaving the head of all the 6 brothers. The barber was expected to reach our house at 7 am. We waited until 7 am and for another extra hour, but the barber never showed up. Messengers were sent to the barber's house to find out why the barber did not turn up as agreed. Since we belong to the untouchable community, I was informed that the barber's friends and relatives had advised him not to take up the job of shaving our heads! We were deeply perturbed because we did not get our heads shaved by a professional barber who was meant to do this in the village. Meanwhile, one of the untouchables in the same village came forward to shave our heads, and finally our purpose was fulfilled. Since he was not fully equipped with sharp razors and because of his limited skill, some of us had small cuts on the head, resulting in blood stains. However, the purpose was served as the head shaving was done for all the six brothers. As a token of appreciation, the barber who performed the service was handsomely paid and appreciated.

E. Travel experience

This incident occurred around 1901 CE. Ambedkar's father was working as a cashier in Goregaon. He could not leave his station to come to Satara to see Ambedkar and family. Therefore, he wrote a letter to his family to come to Goregaon and spend their summer vacation with him.

As per the invite, Ambedkar along with his elder brother and his little nephew planned to visit his father and sent an intimation letter of their arrival in Goregaon. On the intimated date, they travelled by train and got down at Masur, the railway station nearest to Goregaon. They waited for their father or his servant to come pick them up, but after hours of waiting at the station, no one showed up.

The reason for their father's absence was that he did not receive the intimation letter. Even though the intimation letter was mailed, the letter was intercepted by the higher caste Hindus. Since Ambedkar's father belonged to the untouchable community, the mailed letter was manipulated and destroyed by the servants in Ambedkar's father's office to mislead him intentionally, to create problems, and to afflict grief and melancholy.

After waiting for a very long time in the station, Ambedkar and his brother were now uncertain about them being accompanied by their father or servant to reach Goregaon. Meanwhile, the station master who had observed these boys in an anxious state was kind to them, and he asked who they were and where they were going. The boys were very well-dressed, clean and polite. Ambedkar, without thinking, told him that they were Mahars, a group classified as untouchables. The station master was stunned, his kind facial expression became very sarcastic with an impression of malevolence, and he went away.

The photo illustration shows the bullock cart man refusing to allow the children to sit on the bullock cart.

Ambedkar decided to hire a bullock cart from the nearby station to take them to their father. This was before auto rickshaws and motor cars were used as taxis. The cart-men had heard that the boys were untouchables and wanted nothing to do with them. Finally, the boys had to agree to pay double the usual cost of the journey, plus they had to drive the cart themselves, while the driver walked alongside the cart. The cartman was afraid of being polluted by the boys, because they were untouchables. However, the extra money persuaded him that he could have his cart 'purified' later!

Throughout the journey, Ambedkar could not understand why such a horrible thing happened to them even though they were clean and neatly dressed. Despite being clean, they were accused of polluting and spoiling everything they touched and all that touched them. How could that be possible? This incident left an indelible impression on Ambedkar.

Family members of Ambedkar

Chapter - 5

EDUCATION

ACCESSION No.:02734

Chapter - 5

EDUCATION

Dr. B. R. Ambedkar (M.A., M.Sc., D.Sc., Ph.D., L.L.D., D.Litt., Barrister-at-Law)

Purpose of Education is to moralize and socialize the people.

Dr. B.R. Ambedkar

A society can survive only if a sufficient degree of homogeneity exists among its members. Homogeneity is perpetuated and reinforced by education. Through education, a child learns basic rules, regulations, norms and values of society.

In ancient India, during the Vedic period from about 1500 BC to 600 BC, education was based on the Vedas. In the 19th century, education in India mainly covered excerpts from religious texts and traditional practices. The curriculum was mostly based on religion, metaphysics, philosophy, and spirituality. The number of educational institutions was extremely small, considering the number of people who lived in India. It goes without saying that the educational institutions in the 19th century were categorized by religion. The most prominent were the Hindu schools, which were owned by the upper caste members of Hindu religion, who influenced the norms of these schools. These few educational institutions had strict rules about who was eligible to study in their schools or colleges.

For centuries, the Dalit population of India was forbidden from gaining access to education. Originally reserved for upper castes only, the denial of conventional education to Dalits was designed to prevent them from improving their quality of life and to highlight caste divisions. Then, in April 1850, the British began the long process of increasing the accessibility of education to all citizens in India by signing the Caste Disabilities Removal Act. This was the first step towards social equalization in India. It was also the beginning of a series of attempts to increase accessibility to education for the members of the dalit caste. Amid such excruciating societal conditions, Dr. Ambedkar was the first untouchable person in the country to pass the Matriculation exam. His fondness for education and his thirst for knowledge only grew from there, making him one of the most learned and informed person in the country. For these reasons, he was appointed as the Chairman of the Drafting Committee for the "Constitution of India" after independence. At the time of his death, his collection included over 50,000 books, most of which are preserved even today in a museum dedicated to Dr. Ambedkar.

Pursuit of Education: Ambedkar was a prolific student, earning a law degree and various doctorates from Columbia University and the London School of Economics, and he gained reputation as a scholar for his research in law, economics, and political science.

Ambedkar gave highest priority to education in his struggle for the liberation of the dalits from the age-old oppressive caste-ridden Indian society. He believed that the dalits could overcome the shackles of social slavery only through education. Education provides strength and opportunity to fight against poverty, disease, and backwardness. Dr. Ambedkar's motto was "Educate, Organize and Agitate".

Early Education: Ambedkar was two years old when his father Ramji Sakpal retired from military service and moved to Dapoli, Ratnagiri District in Madhya Pradesh. Ramji Sakpal encouraged his children to study. He used his position in the army to lobby for his children to study at the government school, as they faced resistance owing to their caste.

The details of admission in Satara School as collected by Nanak Chand Rattu (Personal secretary of Dr. B.R. Ambedkar) are given below:

GENERAL REGISTER-I

Admission of Pupils Attending the Pratap Singh high school, Satara

1.	Register Number	1914
2.	Name	Bhim Rao Ambedkar
3.	Native Place	Satara
4.	Birthday according to Christian Chronology	14-04-1891
5.	Age when admitted	9
6.	Attestation of age by Pupil	Bhim rao Ambedkar
7.	Attesting initial of the Head of the School	Illegible
8.	Caste	Mahar
9.	Paying or Free	Paying
10.	Date of Admission	7-11-1900
11.	Standard into which admitted	Std I Class

A.G. High School at Dapoli, where Dr. Ambedkar studied

Young Ambedkar had his early education at Dapoli. At the age of 5, Bhim was admitted to AG High School, Dapoli. He began his primary education alongside his elder brother Balram. When Bhim's father retired in 1894 as a subedar in the military forces, Balram opted to quit his studies and start working to support the family. Balram played a vital role and motivated and funded Ambedkar 's early education.

Pratap Singh High School at Satara

Elementary Education, 1902 - Satara, Maharashtra: Two years after Ramji Sakpal's retirement, the family shifted to Satara where Ramji Sakpal found a job with the Public Works Department in Goregaon. Ambedkar was enrolled on 07-11-1900 into the Government Middle School, Satara, which is now known as Pratap Singh High School.

Pratap Singh High School was established in 1851 by Maharaja Pratap Singh.

Bhimrao was the only untouchable pupil in this school. He was allowed to sit in the same room with the other boys, but always made to sit on the floor by himself in a remote corner. No one could play with him or speak to him. In this school, there was a Brahmin teacher whose surname was Ambedkar. This teacher loved Bhimrao very much because of his thirst for knowledge and extraordinary abilities. The teacher took such a liking to Bhimrao that he even changed his surname from Ambavadekar to his own surname Ambedkar in the school records. Ambedkar gratefully remembered this teacher. Bhimrao studied up to fifth standard at Pratap Singh High School, and left this school in November, 1904 when the family moved to Bombay (now Mumbai). In Bombay, Bhimrao was admitted to the Maratha High School, Parel, in 1905.

After studying in this school for some time, Bhimrao was transferred to Elphinstone High School, Bombay.

Elphinstone High School, Bombay

Matriculation (1907) - Elphinstone High School, Bombay: Bhimrao studied in Elphinstone High School from 5th standard to 7th standard. Here also he was ostracized, but he was allowed to sit alone on a back bench. By this time, his abilities with his lessons began to attract attention.

The atmosphere in the school was anything but ideal. Several incidents show the hardships that Bhimrao had to face and overcome. During his high school days, both Bhimrao and his elder brother

were not allowed to take up Sanskrit as the second language. Sanskrit was the key to the study of the Vedas, which were neither to be heard nor to be read by the untouchables. The Sanskrit teacher refused to teach Bhimrao and his brother as they were untouchables. As a result, Bhimrao took Persian as second language. He later went on to score maximum marks in this language. Bhimrao also studied Sanskrit partly by himself and sometimes with the help of a few open-minded scholars. He later went on to become a Sanskrit scholar himself. In Bhimrao's mind, Persian stood no comparison with Sanskrit, as Sanskrit is observed to be the golden treasurer of epics, the cradle of grammar, politics, and philosophy, and the home of logic, drama, and criticism.

During this time, Bhimrao lived with his family members in a one-room tenement in the old Chawl at Parel, Bombay. As the tenement was in the middle of a labour colony, there would be disturbance for studies. Hence, Bhimrao's father, Ramji Sakpal solved this problem by adopting a new routine of studying from 2.00 a.m. till early morning using a kerosene lamp.

The photo illustration shows Bhim Studying from 2 a.m. till early morning using a kerosene lamp.

Despite all these challenges, Bhimrao passed the Matriculation Examination in 1907, which entitled him to enroll in a college affiliated with Bombay University. His marks were average, and he scored maximum marks in Persian. He created history by becoming the first untouchable student to pass the matriculation examination. A felicitation ceremony was organized under the leadership of S.K. Bole, who was a social worker and poet. Bhimrao was felicitated by thousands of well-wishers, friends, and relatives.

The famous Marathi Poet Arjun Keluskar (Dada) was the Chief Guest at this felicitation function and addressed the gathering. At the end of his address, he gifted Bhimrao a copy of his book on "The life of Gautama Buddha", which he had written for the Baroda Sayaji Rao Oriental Series. He treasured this book and preserved it, making it the first book of the 50,000 library books collected by him, which were kept in Rajgriha.

Inter (1909) - Elphinstone College, Bombay: Ramji Sakpal wanted his son to pursue higher studies, despite the poverty-stricken conditions that he and his family were under. Bhimrao was the first untouchable student admitted to the prestigious Elphinstone College in Bombay. Bhimrao started his studies in right earnest, but because of ill health, he lost one year. Soon after recovering from his illness, Bhimrao passed his Inter Arts examination.

Elphinstone College, Bombay

B.A. (1913) - Elphinstone College, University of Bombay : By this time, Ramji Sakpal had run out of funds to support Bhimrao's education. At this time, Arjun Keluskar, a well-wisher of Bhimrao informed them that the Maharaja of Baroda had announced in a Town Hall Meeting in Bombay that he would help any deserving untouchable candidate in higher studies.

The Maharaja of Baroda, Gaekwad was a role model, who practiced what he preached. Keluskar requested the Maharaja of Baroda to provide assistance to Bhimrao. Bhimrao was interviewed and asked several questions. On obtaining satisfactory answers to the questions, the Maharaja of Baroda awarded a scholarship of Rs.25/- per month to Bhimrao.

Bhimrao passed his B.A. Examination in 1912 with sincerity and hard work. In this examination, A.B. Gajendra Gadkar topped the list of successful candidates. A.B. Gajendra Gadkar later became the Principal of Siddarth College that was founded by B.R. Ambedkar.

Siddarth College of Economics and Commerce at Bombay

After graduation, Ambedkar briefly joined service in Baroda, despite his father's disapproval. He was appointed to the post of Lieutenant in the Baroda State Forces. Ambedkar served the Baroda State for about 15 days in January, 1913. He had barely begun at his new post when he learned by telegram that his father was gravely ill, and he had to rush home when his father Ramji Sakpal breathed his last on 2nd February 1913. Ramji Sakpal led his life as an industrious, devotional, and aspiring person, and he was an inspirational and dedicated father. After his father's death, Ambedkar was not in the right frame of mind to return to his job in Baroda, and he resigned from his post to pursue higher education.

Maharaja Sayaji Rao Gaekwad

M.A. Political Science, Moral Philosophy, Anthropology, Sociology and Economics - Columbia University :

The Maharaja of Baroda announced scholarships to send students for higher education at Columbia University. Ambedkar applied for the scholarship and was selected. A scholarship of 11.5 £ a month, for three years, was awarded to the young Ambedkar.

Ambedkar signed an agreement on 4th June, 1930 at Baroda before the Deputy Minister for Education of Baroda State with certain terms and conditions. The agreement stipulated that Ambedkar shall devote his time to studying the prescribed subjects to serve Baroda State for 10years after the completion of his studies.

Dr. B.R. Ambedkar receiving Honorary Doctorate from Columbia University, New York

The Memorandum of Agreement along with the terms and conditions entered into by B.R. Ambedkar is reproduced below:

Memorandum of Agreement

Memorandum of Agreement made on the fourth of June 1913, between the Government of His Highness the Gaekwad of Baroda, on the one part, and Mr. Bhimrao R. Ambedkar, B.A., an inhabitant of Baroda, on the other part.

It is agreed between the Government of His Highness the Maharaja Gaekwad and Bhimrao R. Ambedkar as follows:-

(1) Mr. Ambedkar Bhimrao R. undertakes to proceed to America to be trained up in Finance and Sociology in the Columbia University, New York, and to obtain the Master's degree in Economics, Finance and Sociology, staying there for a period of two years or more as may be hereafter considered necessary. During the period he shall stay under general supervision of Dr. H.C. Pumpus.

(2) Mr. Bhimrao Ambedkar will not devote any time to the study of other subject or subjects to the detriment of his study of those mentioned in the agreement without the consent of His Highness Government.

(3) He shall submit quarterly reports of his conduct and progress to the Minister of Education, Baroda State, through the Educational authorities under whom he may be studying or through Dr. H.C. Pumpus under whose care he may be placed and shall abide by the instructions that may be sent to him from time to time.

(4) He will receive before departure Rs.500/- for his outfit.

(5) For his onward journey from Bombay to America His Highness' Government will provide second class passage by a French or German Steamer. He will also be provided with the same for the return journey, if he returns after successfully finishing the subject or subjects as mentioned in clause 1 or if he is compelled by sickness to return, under a Medical Certificate, before the completion of his studies. He will also receive second class railway and boat fare and actual expenses for bona-fide journeys made in connection with his studies.

(6) Mr. Ambedkar will receive from the date of his starting from Bombay an allowance of £ 230 (two hundred and thirty pounds) per annum, and in addition the Government will pay all expenditure.

-Incomplete –

A.C. Joshi
Bhimrao R. Ambedkar
(on Eight Annas Stamp)

Signed and attested before me this day on fourth of June 1913.
G.M.Shah
Assistant Minister of Education,
Baroda State.
On behalf of Government.

After reaching Columbia University, Ambedkar wrote a letter to his father's friend, Sri Jamedar, on 4th August, 1913, a copy of which is reproduced below.

Columbia University, New York

COLUMBIA UNIVERSITY, NEW YORK

4th August 1913,
554, West, 114th Street,
New York, U.S.A

My dear Jamedar,

I am deeply thankful to you for the interest you have usually taken in me and I shall ever remember the tears of affection that fell down from your eyes when you came to wish me good-bye, and hope you will regard my other brothers with equal sympathy as you do me favouring them with your kind advice when you think it is needful.

Not only your kind attitude has impressed me but your reforming spirit has always induced me to wish many more of your kind; but nothing will be displeasing to me or to anybody else who earnestly desires the well-being of this down-trodden community than to see your sons not acquitting themselves. I believe you wise enough to profit yourself by correcting the mistakes committed by that giant race of Subedars and Jamedars whom our unfortunate community had the honour to count among its members. You must remember that Shakespeare says-

"There is a tide in the affairs of men, Which if taken at the flood leads on to fortune.
Omitted the voyage of their life is, Bound in shallows and miseries."

And which is exactly applicable now to the sons of Jamedars and Subedars, whom we can count by scores. However I am inclined to blame the parents and not the sons miserable as they are now. We must now entirely give up the idea that parents give 'Janma' to the child and not 'Karma'. They can mould the destiny of their children; and if we but follow this principle be sure that we shall soon see better days and our progress will be greatly accelerated if male education is pursued side by side with female education the fruits of which you can very well see verified in your own daughter.

Let your mission, therefore, be to educate and preach the idea or education to those at least who are near to and in close contact with you.

Your patience perhaps have been tried to find something personal in this letter. I will therefore turn to it now. I arrived safely at New York on Monday the 21st July 1913 about 12 noon by the S.S. Ancona and went to the University after inquiring of several persons and got the admission. However I arrived very late for the Summer Session which I have joined for the same. I don't like the food as majority of the dishes are ill cooked and of beef; I am not therefore keeping proper health; however you need not be anxious. My regular work will commence with the fall i.e. from September when the term begins. For a week I was staying in the Hardey Hall, a dormitory of the University which I exchanged for the Cosmopolitan Club, 564, West 114th St., where some of the Indian students live and am fortunate enough to find one of them as my old class friend of the Satara High School. Please present my best regards to all the Time office staff and to your family.

P.S. Please give the address at the top to the ticket boys to enable them to write to me if they want.

Yours affectionately,
Bhimrao R. Ambedkar

Ambedkar passed his M.A. exam majoring in Economics in June 1915. He presented a thesis on "Ancient Indian Commerce". For his outstanding achievement, he was honoured by the students and professors of the Faculty of Arts at a special dinner. In 1916, he presented another M.A. thesis, "National Dividend of India--A Historic and Analytical Study". Later, this thesis was published under the title "The Evaluation of Provisional Finances in British India". This book was dedicated to his Highness Sayaji Rao Gaekwad, the Maharaja of Baroda as a token of his gratitude for the help received towards his education.

Columbia University awarded Ambedkar the degree of Doctor of Philosophy for his third Thesis, "Castes in India: Their Mechanism, Genesis and Development". Dr. Ambedkar presented his paper at a seminar conducted by the anthropologist Alexander Goldenweiser on 9th May 1916.

After the successful completion of his education at Columbia University, Ambedkar went to London in June, 1916. He was admitted in October, 1916 to the Gray's Inn for Law, and subsequently, he joined the London School of Economics and Political Science.

Grays Inn College London

London School of Economics and Political Science: In October 1916, Dr. Ambedkar joined the London School of Economics, where he started working on a doctoral thesis. He often worked in the British Library Reading Room.

London School of Economics

The term of his scholarship from Baroda ended, so Dr. Ambedkar was obliged to return to India in June 1917 with his work unfinished. He was, however, successful in securing permission from London University with the help of his Professor Edwin Cannon to resume his studies within 4 years from October, 1917. He requested M/s. Thomas Cook and Sons to send his precious and much-loved collection of books to Bombay on a steamer, but it was torpedoed and sunk by a German submarine and the luggage and books of Ambedkar were lost forever.

Ambedkar arrived in Bombay on 21st August, 1917. Soon after Ambedkar' s arrival at Bombay, he was felicitated for his achievements in the academic world.

Ambedkar reached Baroda in the middle of September, 1917 and was appointed as Military Secretary to the Gaekwad of Baroda. He had agreed to join the Baroda service as a condition of his scholarship, but his experience after taking up this job was not a happy one. Even to reach Baroda, he had to pay his own expenses and used the damages paid by Thomas Cook and Company for his torpedoed luggage. When he arrived in Baroda, things went from bad to worse. As he wrote in his book "Waiting for a Visa", "My five years of staying in Europe and America had completely

wiped out of my mind any consciousness that I was an untouchable, and that an untouchable wherever he went in India was a problem to himself and to others. But when I came out of the station in Baroda, my mind was considerably disturbed by a question, 'Where to go? Who will take me?" Ambedkar tried to find a place to stay in Baroda, but was turned away from everywhere as he was an untouchable. After struggling very hard for 11 days, Ambedkar returned to Bombay.

After the Baroda fiasco, he tried to find ways to make a living for his growing family. With the help of Parsi friends, he became a private tutor, and found some work as an accountant. He also started an investment consulting business, but it failed when his clients found ôut that he was an untouchable. Finally, he became Professor of Political Economy in the Sydenham College of Commerce and Economics, in Bombay. Here, he was mostly successful with his students, but some of the other professors objected to his sharing the same drinking water jug that they all used. In 1920, Ambedkar returned to the London School of Economics and Gray's Inn college after resigning from his teaching position at Sydenham College in Bombay. He relied on his own savings and a loan from the Maharaja of Kolhapur and his friend Naval Bhathena. He applied to complete his Master's degree and to write a thesis on, "The Provincial Decentralisation of Imperial Finance in India". Columbia University awarded M.Sc. degree to Ambedkar in June, 1921. Ambedkar's thesis was found to be the best in the world.

Ambedkar faced lots of financial difficulties in London and hence requested his Highness Chatarpati Sahoo Maharaja on 4th September, 1921 for 200 pounds. The request made in this regard is reproduced below.

B.R. Ambedkar
C/o. Henry S. King & Co. 9, Pall Mall, London S.W.
4th Sepember 1921

My dear Maharaja Saheb,

As directed by Mr. Dalvi I am placing my financial difficulties before you in the hope of getting some relief. But I am sorry to have to approach you, but thinking that as you had been pleased to regard me as your friend you would do some thinking to enable me to tide over my difficulties. They have chiefly arisen through the fall in the Indian exchange in London. When I left India I had calculated the total exchange I would have to incur for my 2 years stay in London and according to the then prevailing rate of exchange I found that I had sufficient fund for my purpose. But as the funds had been invested by a friend with whom I had deposited them I was not able to transfer them to London at the time when I left India. Last year in the month of December when the funds were sent to me I found that owing to the low rate of exchange the fund realized a sum in London which fell short of the required amount by nearly £ 150. I have to pay £ 100 for my law fee and I need about another £ 100 for my return passage to India. In all therefore I need about £ 200 to tide over my difficulties. I would be very much obliged if Your Highness can see your way to help me with a loan of that amount. I will repay it with interest when I return. The matter is so urgent, and I know so few people; that I ventured to sound the matter by first approaching Mr. Dalvi and as your Highness desired me through him to write this directly I feel sure that hopes are not misplaced.

I hope your highness is enjoying good health. We need you ever so much for you are the Piller of that quiet movement towards social democracy which is making its headway in India.
Awaiting the favour of an early reply.

I am Yours sincerly
Bhimrao R. Ambedkar

University of Bonn, Germany:

Between 1922-1923, Ambedkar left for Bonn University in Germany for further studies.

Bonn University Germany

WIR REKTOR UND SENAT

DER

RHEINISCHEN FRIEDRICH-WILHELMS-UNIVERSITÄT

ZU

BONN

beurkunden durch dieses Abgangs-Zeugnis, daß Herr

Bhimrao Ramji Ambedkar

geboren zu Mhow Mark. Akkora

wohnhaft in Bombay Reg.-Bez. [illegible]

auf Grund eines Abgangs-Zeugnisses von der Universität

vom 25 April 1921 bis

als Studierender der Rechtswissenschaft, Volkswirtschaft

an der hiesigen Universität immatrikuliert gewesen ist.

Während dieses Aufenthaltes hat er bei unserer Universität die im angehefteten Anmeldebuch verzeichneten Vorlesungen den Bestimmungen gemäß vorschriftsmäßig an- bezw. abgemeldet. Die Vorlesungen, bei denen dies nicht zutrifft, sind gestrichen.

Bemerkungen: 1,60 Glosser Eng. f. mat. Hörer

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Herrn stud.

Bonn

Admission Details of Dr. B.R. Ambedkar in Bonn University Germany

His studies at Bonn University had to be cut short as Ambedkar's Ph.D. thesis at the University of London "The Problem of the Rupee", was challenged on political grounds, and he had to return to London. He could not extend his study in London as his financial resources had almost run out. He returned to Bombay in April, 1923, and resubmitted his thesis "Problem of Rupee" from Bombay itself. The examiners accepted it and awarded the degree of Doctor of Science to Ambedkar. This was a great victory for Ambedkar.

This publication was introduced to the public by Edwin Cannon, and was dedicated to the memory of Ambedkar's father and mother, as a token of his abiding gratitude for the sacrifices they made, and the enlightenment they showed in the matter of Ambedkar' s education.

Ambedkar was now a Barrister equipped with Bachelor's and Master's degrees in Arts, a London Doctorate of Science, an American Doctorate in Philosophy, and brief studies at Bonn University.

Honorary L.L.D. Degree from Columbia University: Colombia University awarded Dr. Ambedkar with an Honorary Doctorate of Laws on 5th June, 1952. While awarding the Honorary Doctorate, Degree of Doctor of Law to Ambedkar, the University hailed Ambedkar as the Father of the Constitution, Member of the Cabinet and Council of State, and one of India's leading citizens and a great social reformer of valiance, upholdinrg of human rights.

Gray's Inn

These are to Certify

was called

UTTER BARRISTER

Honourable Society of Gray's Inn.

Barrister Certificate

Columbia University
in the City of New York

BHIMRAO RAMJI AMBEDKAR, LL.D.

Born in India and schooled there under heavy handicaps; B.A. of the University of Bombay at twenty, and for three years a graduate student in this University, receiving the doctorate in political science; subsequently a student of the Inns of Court and the University of London, obtaining a doctorate in economics; for the past three decades as barrister, university professor, and member of the legislative council, as a framer of the Constitution, member of the cabinet and of the Council of State, one of India's leading citizens--a great social reformer and a valiant upholder of human rights.

In the exercise of the authority conferred upon me by the Trustees, I gladly admit you to the degree of Doctor of Laws, honoris causa, in this University and confer upon you all the rights and privileges which attach thereto, in token whereof I hand you this diploma.

Grayson Kirk
Vice President and Provost

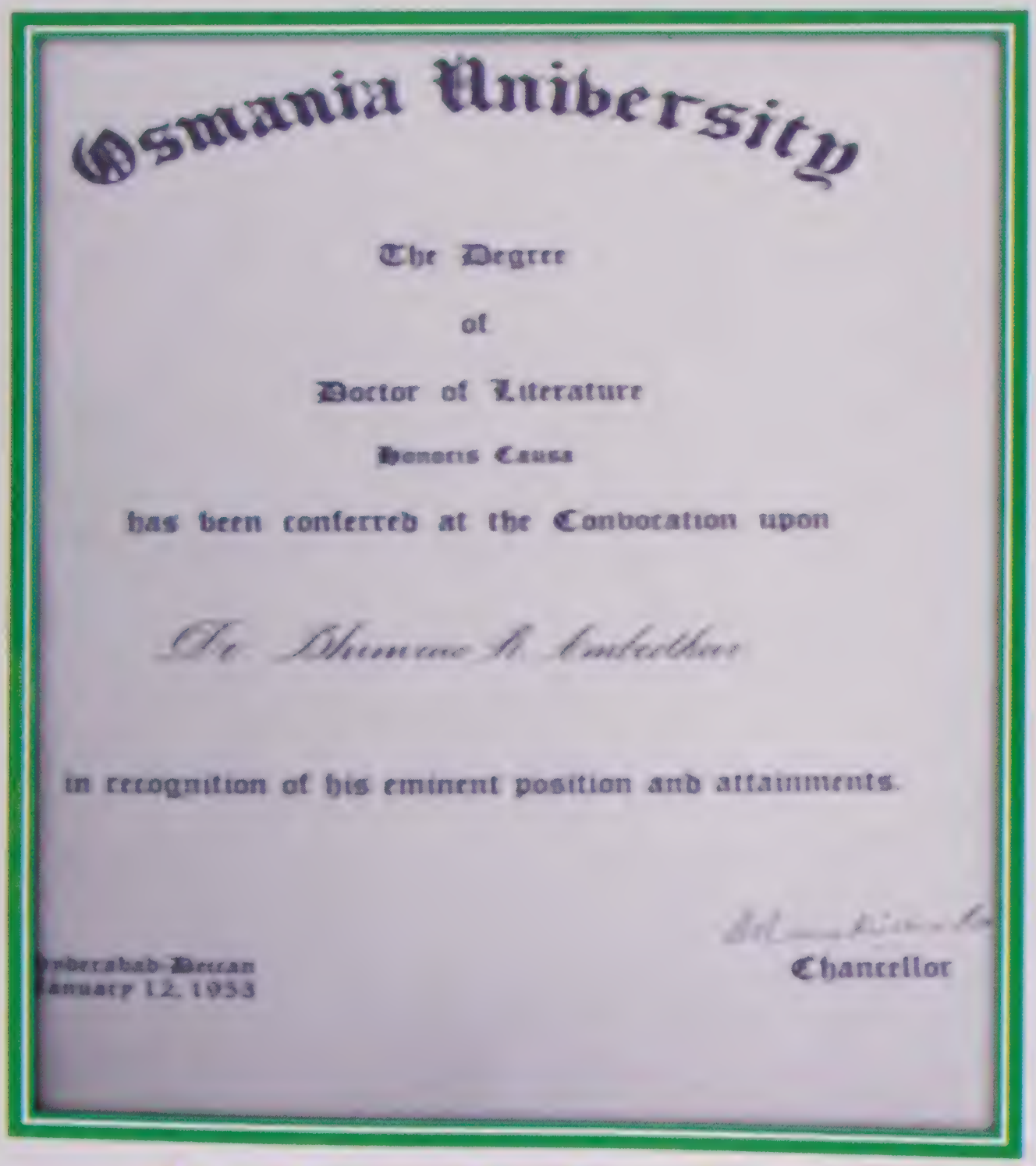
June 5, 1952

Degree of Doctor of Law (Honoris Causa)

Doctorate of Literature Honour by Osmania University (1953): On 12th January, 1953, Osmania University, Hyderabad conferred the degree of Doctor of Literature on Ambedkar, in recognition of his eminent position and achievements.

Osmania University, Hyderabad

The University along with the whole of India went on to honour and recognize the eminence and excellence of Ambedkar, who is the Chief Architect of the Constitution of India.



Osmania Unibersity

The Degree

of

Doctor of Literature

Honoris Causa

has been conferred at the Convocation upon

Dr Bhimrao R Ambedkar

in recognition of his eminent position and attainments.

Hyderabad-Deccan
January 12, 1953

Chancellor

Doctor of Literature from Osmania University

Chapter - 6

DR. B.R. AMBEDKAR AND HIS FAMILY

Chapter - 6

DR. B.R. AMBEDKAR AND HIS FAMILY

Dr. B.R. Ambedkar was born on 14th April, 1981 at MHOW (Military Headquarters of War). He was the 14th child to Subedar Ramji Sakpal and Smt. Bhima Bai. The family details of B.R. Ambedkar are discussed in this chapter.

Soon after the successful completion of Matriculation from Bombay University during 1907, Dr. B.R. Ambedkar was married to Rama Bai, daughter of Dhikoo Volankar in Byculla Fish Market, Bombay.

Rama Bai was hardly 9 years old when she married Dr. B.R. Ambedkar. The couple was blessed with a son on 12th December 1912. He was given the name Yeshwanth. Soon after the birth of Yeshwanth, Subedar Ramji Sakpol, father of Dr. B.R. Ambedkar died, on 2nd February 1913. In order to run the family and to tide over the financial problems the elder brother of Ambedkar, Mr. Balram discontinued studies and joined for job in textile milll at Bombay.

Typical View of a Textile Mill at Bombay

At the same time B.R. Ambedkar got an opportunity to go abroad for higher studies. He was worried as to who will take care of his wife and son. Smt. Rama Bai was also worried as to how to run the family in his absence but she was quite happy that her husband got an opportunity to go abroad for higher studies. She assured him that she would take care of the family. Smt. Rama Bai was carrying for their second child at that time. Ambedkar reached America and concentrated fully on his studies. There was no untouchability problem in America unlike in India.

B.R. Ambedkar wrote a letter to his wife Smt. Rama Bai explaining the facilities available in America. Smt. Rama Bai being illiterate before marriage, Ambedkar had taught her to read and write in Marathi language. He had written to his wife to concentrate on her health and to take care of their son Yeshwanth. Soon after receiving the letter, Smt. Rama Bai read out the contents of the letter to all members of her family, ecstatically. She replied stating that she was very lucky to get married to an educated and cultured man like him and to take care of his health and to concentrate on his studies.

The photo illustration showing Ambedkar shaking hands with an American as there was no untouchability problem in America is given below.

Letter written by Dr. B.R. Ambedkar to his beloved wife Rama Bai on 16th July, 1913 from Columbia University, New York, U.S.A.

16.07.1913
Columbia University,
New York, USA.

My dear beloved Ramu,

I reached America safely. Please do not worry about my welfare. I am grateful to get an opportunity to study in America. This is a great moment. I noticed the tears from your eyes when I started. I too was deeply moved. My dear Rama, these sorrowful instances will give us strength and make us great in future. We have to undergo these problems in the overall interest of our family, our people and the nation.

Ramu, I have taken an oath that I will do something great to our people and to the nation. I will wipe out the inequality and slavery being caused to our people. I will never be defeated in this war. For this I need your support Rama, which I am very confident that you will assure.

Ramu, I feel that I have added a feather in my cap. After seeing here the life style of Americans, I feel very bad about what is happening in our country. I wish you see here how people are enjoying their life. Absolutely there is no untouchability here. There is no caste or creed in this country. I feel immense divine power in my body and have found great relief in it. Rama, I have lot of work here. I have to undergo lots of problems. I would like to earn as much knowledge as possible.

Rama, I know very well that you will never forget me. Your support alone is sufficient for me. Give my blessings to Yeshwanth. I am really worried because of his bad health. Please take care of him. I will write many other things in my next letter. Please do reply for this letter.

With love,

To
Smt. Rama Bai Ambedkar
Poyabavadi,
Bombay

Yours lovingly,

Bhim Rao Ambedkar

Reply from Rama Bai to Dr. B.R.Ambedkar in response to his letter dated 16 July, 1913.

August, 1913

Respected Sahebji

Poyabavadi, Bombay.

Rama is always at your footsteps. I received your letter dated 16.7.1913 and have read the same repeatedly a number of times. I was so happy to read this letter. Dear Saheb, you please do not worry about our local problems here. We are all very fine. I am able to co ordinate everything here. I have shown your letter to all our neighbours, friends, relatives and well-wishers. All of them are extremely happy. I am really not worried about the problems we are facing here. I am very very proud and grateful to God that I am married to your goodself having all good qualities. I want you to get more and more educational degrees. I assure you Saheb that I am always behind you . I can give any support including my life to you. We are all fine here. Please take timely food and take care of your health. I have read your letter to Yeshwanth. He repeatedly asks me when father will come. Please keep writing letters particularly, about your health.

With love,

To
Respected B.R. Ambedkar
Columbia University,
New York

Yours lovingly,

Mrs. Rama Bai Ambedkar

Dr. B.R. Ambedkar and Smt. Rama Bai Ambedkar

The financial problems to run the family was very severe. There were occasions where Smt. Rama Bai had to use cow dung cake for the purpose of fuel for cooking, as firewood was expensive. Ambedkar used to save some money out of the funds available for his boarding expenses and he was able to send small amount to his wife in India. Smt. Rama Bai gave birth to a second child (male) who was named Ramesh. Ramesh died within one year of his birth due to health problem. Smt. Rama Bai had not intimated about the ill health of Ramesh, as her husband might worry. It was a great shock to Ambedkar after coming to know the sudden death of his son Ramesh.

After completing his studies in America, Ambedkar returned to India on 21st August, 1917. Smt. Rama Bai was extremely happy to receive her husband in Bombay. In the same year, the step mother of Ambedkar (second wife of Ramji Sakpal) died. Even though Ambedkar did not agree for the second marriage of his father Ramji Sakpal, he conducted the cremation ceremony with full respect in presence of all relatives and friends.

Smt. Rama Bai delivered a female child in 1918, who was named Indu Ambedkar. The child was pretty and Ambedkar was very fond of his daughter. Unfortunately, Indu Ambedkar also died because of bad health. Another elder brother of Ambedkar also died in the same period. All these deaths in the family caused mental agony to Ambedkar and his wife.

With the qualification acquired in America, he got the post of a Professor in Sydenham College with salary of Rs.150/- per month. The financial burden was little reduced with his salary. Ambedkar was always busy with reading books and taking part in activities for the upliftment of the downtrodden. In spite of all these Smt. Rama Bai was quiet calm in extending her support and co-operation in his activities. Ambedkar again got an opportunity to go to London for studies. Here again though Smt. Rama Bai was reluctant to send her husband to London, she ultimately agreed wholeheartedly.

Dr. B.R. Ambedkar with his Professors and Classmates in London

After completing the studies at London, Ambedkar returned to Bombay and started practicing as Lawyer in the High Court of Bombay, as he had acquired a Law degree from London University. He got Rs.300/- from the first case of legal practice, which he handed entirely to his wife. Smt. Rama Bai's happiness knew no bounds and she was very proud to be the wife of such an eminent Lawyer.

Their 4th son Gangadhar who was born in 1919 had died immediately after Ambedkar left for London. After coming to know of the death of his son Gangadhar by a letter from his wife Smt. Rama Bai, Ambedkar was deeply hurt. He wrote back to his wife consoling her and to take care of her health and the health of their eldest son Yeshwanth. Ambedkar and Smt. Rama Bai were blessed with one more son (5th child) who also unfortunately died because of bad health during 1926. Continuous death of four children made the life of Ambedkar and his wife miserable. Both of them were frustrated at one stage. They consoled each other and made up their mind to work for the society and for the upliftment of the downtrodden. Because of the death of their children, health of Smt. Rama Bai also started deteriorating. Ambedkar took his wife outstation for some time for change of environment.

Dr. B.R. Ambedkar was invited to attend The Round Table Conferences at London. In spite of ill health, Smt. Rama Bai went up to the Port to see off

her husband going to London. He received lots of appreciation from all corners including the British Premier and the Queen for the excellent presentation given by him in the Round Table conference. He was specially invited for Tea by the British Premier and the Queen for his excellent presentation. He was the first Indian to receive such an honour.

The health of Smt. Rama Bai was not good. Smt. Rama Bai and other family members were sent to Dharwar to take rest and also for a change of environment. Smt. Rama Bai and other family members stayed in a Hostel constructed by them at Dharwar.

Smt. Rama Bai Ambedkar Hostel at Dharwar

Smt. Rama Bai came to know that the students of the Hostel were suffering for want of food as the required funds were not received on time from the Government. Smt. Rama Bai on the spot removed Golden Bangles from her hands and gave it to the Hostel Warden to pledge it and get some money to arrange food for the students. On that day she herself served the food for students, fully contented.

The health of Smt. Rama Bai continued to be deteriorating. She was not afraid of her death. She was only worried about her husband. There were many occasions in which Dr. B.R. Ambedkar wept as he could not give more comforts to his noble wife Smt. Rama Bai. The health of Dr. B.R. Ambedkar himself also started deteriorating. He was suffering from Diabetes and Arthritis problems and was having leg pain continuously. Dr. B.R. Ambedkar was in possession of thousands of personal books for which there was no adequate space for storage. He purchased a plot at Dadar in Bombay and constructed a house which was completed in 1934. The name given to this house was "Rajgriha". Most of the rooms in this two storied building were occupied with more than 50,000 personal books. Smt. Rama Bai was happy with the construction of this house. Unfortunately she could not live there for long time. Dr. B.R. Ambedkar arranged for her medical checkup with the available expert Doctors. He had completed all his studies abroad and stayed in India along with his wife and son. But her health showed no signs of improvement. He requested his wife not to leave him and his son and she should get back to health. Smt. Rama Bai was losing her eye sight. She was happy that Ambedkar would sit by her side and feed her a cup of coffee. Though she longed to live for more time, she could not improve her health and ultimately breathed her last on 27th May, 1935. Dr. B.R. Ambedkar was inconsolable.

Death of Smt. Ramabai. Her husband Ambedkar holding her head

Dr. B.R Ambedkar

After coming to know the death of Smt. Rama Bai, more than 50,000 people rushed to "Rajgriha" to pay their last respects. Dr. B.R. Ambedkar was not having any faith in rituals. In spite of this, as a mark of respect and love towards his wife he organized the cremation of Smt. Rama Bai in a befitting manner. Dr. B.R. Ambedkar made up his mind not to remarry under any circumstances. Dr. B.R. Ambedkar did not move out of the house for many days in grief of his beloved wife.

The health of Dr. B.R. Ambedkar was also worsening particularly after the death of his beloved wife. He was entrusted with more and more responsibilities by the British Government and also by the Government of India. Soon after the Independence of India in August 1947, Dr. B.R. Ambedkar was entrusted with a very responsible assignment as he was made the Chairman of the Drafting Committee of the Constitution of India. In spite of his ill-health, Dr. B.R. Ambedkar had to spend sleepless nights for completing the assignment of writing the Indian Constitution. He completed the draft and submitted it to the President of the Constituent Assembly during February, 1948.

After the completion and approval of the Constitution of lndia by President of lndia, Dr. B.R. Ambedkar went to Bombay from Delhi to take medical treatment at Bombay. He consulted his family physician Dr. Mavalankar, who started his treatment. Dr. B.R. Ambedkar then felt the need for a companion who would attend on him in his old age. He was not getting sleep during night hours. The nights were a nightmare to him, with increasing pain in his legs. Doctor also advised that he needs a full time attendant. The attendant should have some knowledge about the medicine and also should be a good cook to prepare the type of food prescribed by his Physician. At this juncture he came across a Lady Doctor by name Ms. Sharada Kabir, who was working in the same hospital where he was undergoing treatment. Dr. Ms. Sharada Kabir was having lots of appreciation on Dr. B.R. Ambedkar for all his social services. Dr. B.R. Ambedkar noticed the good and positive response from Dr. Ms. Sharada Kabir. Both of them developed a liking for each other.

Dr. B.R. Ambedkar consulted some of his close friends and well-wishers whether he could go in for a second marriage with Ms. Sharada Kabir. All his friends and well-wishers in the overall interest of Dr. B.R. Ambedkar and the Nation, extended their support for the 2nd marriage of Dr. B.R. Ambedkar with Dr. Ms. Sharada Kabir. She also gave her consent voluntarily to marry him. Dr. B.R. Ambedkar ensured that his son Yeshwanth should not face any problem because of the second marriage. He gave a house and sufficient money to Yeshwanth, so that he will not have any financial problems. The 2nd marriage of Dr. B.R. Ambedkar with Dr. Ms. Sharada Kabir was held on 15th April, 1948 with a simple ceremony which was attended to by only 16 friends and well-wishers. Dr. Sharda

Dr. B.R. Ambedkar and his wife
Dr. Savitha Ambedkar

Dr.B.R Ambedkar and his wife Savitha Ambedkar with their pet dog

Dr. B.R. Ambedkar and his wife Savitha Ambedkar started living at No.1, Hardinges Avenue, New Delhi. There was some apprehension towards the end of Dr. B.R. Ambedkar that Dr. Savitha Ambedkar was not paying due attention to the medical care of her husband. One of the good friends of Dr. B.R. Ambedkar who was a Professional Doctor along with one Expert Foreign Doctor volunteered to cure the orthopedic problem of Dr. B.R. Ambedkar permanently for which Dr. Savitha Ambedkar did not permit stating that the family Doctor Malavankar was good enough to treat Dr. B.R. Ambedkar.

Dr. B.R. Ambedkar's son Mr. Yeswanth Rao completed his B.A. LLB and he was married to Meera on 19th April, 1953. Mr. Yeswanth Rao and Smt. Meera had 3 sons and a daughter.

I) Prakash Ambedkar (Son)

2) Rama Ambedkar (Daughter)

3) Bhimrao Ambedkar (Son)

4) Anandraj Ambedkar (Son)

Dr. B.R. Ambedkar was being called as Babasaheb Ambedkar (Baba means Father). Similarly Yeswanth Rao was called as Bhaiya Saheb (Bhaiya means Brother). Smt. Meera Yeswanth Rao (Wife of Yeswanth Rao) was called as Meera Thayee (Thayee means Mother).

Mr. Yeswanth Rao Ambedkar died on 17th September 1977. He was cremated by the side of his father Dr. B.R. Ambedkar at Dadar Bombay. The three sons of Yeswanth and Meera are now living in "Rajgriha" together, with their mother, leading a simple life. Had these people made up their mind to sell the library books, teaching and writings of Dr. B.R. Ambedkar, they would have earned hundreds of crores rupees and would have lead very luxurious life, instead they chose to donate all the belongings of Dr. B.R. Ambedkar to various Museums.

Prakash Ambedkar who is the eldest son of Yeshwanth Rao and Meera was born on 10th May, 1954 in Bombay. Dr. B.R. Ambedkar himself kept his name as Prakash to his grandson. Prakash Ambedkar completed B.A. LLB and married Anjali on 27th November, 1993. Smt. Anjali has done her M.A. and is working as a Professor in Government College, Mumbai. Sri Prakash Ambedkar was once elected as Member of Parliament and presently practicing as Advocate in Mumbai High Court. They are having a son namely Sujat.

Prakash Ambedkar

Anjali Prakash Ambedkar

The 2nd Child of Yeshwanth and Meera thayee was Rama who was born on 16th October 1956. She is a graduate and is married to Anand Telthumbe on 18th November, 1983. Dr. Anand Teltuhmbe was the CEO of Indian Oil Corporation and is now working as Professor in Indian Institute of Technology Kharaghpur. Both husband and wife are good writers. They are having 2 daughters Prachi and Rashmi. Prachi is recently married to Vinayaka Ghokale.

Smt. Rama Telthumbe

Dr. Anand Telthumbe

The 3rd Child of Yeswanth Rao and Meera is Sri Bhimrao Ambedkar who was born on 14th December, 1958 in Mumbai. He has completed his B.A. LLB and married to Darshana on 16th November, 1997. Smt. Darshana has done her B.Com. The Printing press started by Dr. B.R. Ambedkar namely "Bharat Bushan Printing Press" which was subsequently called as "Buddha Bushan Printing Press" is now looked after by Sri Bhimrao Ambedkar. They are having a daughter namely Rithika.

Sri. Bhimrao Ambedkar

Smt. Darshana Bhimrao Ambedkar

The 4th child of Yeshwanth Rao and Smt. Meera is Sri Anand Raj Ambedkar who was born on 2nd June, 1960 in Bombay. He is a graduate Civil Engineer and married on 16th May, 1999 to Manisha who is a B.Com graduate. Sri Anand Raj Ambedkar is a good Social Worker. They are having 2 sons namely Sahil and Aman.

Sri. Anand Raj Ambedkar

Smt. Manisha Anand Raj Ambedkar

The Family Tree of Dr. B.R. Ambedkar for six generations with their photographs and details are given here.

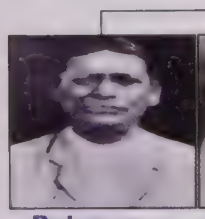
Dr. B.R. Ambedkar in young age

Family Tree of Dr. B.R. Ambedkar (Six Generations)
(As on March 2016)

Subedar Major Ramji
(Father)

Bheema Bai
(Mother)

Children died at early ages
(Details not traceble)



Balaram
(Eldest brother)

Smt. Balaram
(Eldest sister in-law)

(Details not traceable)
Ganga
(Sister)

(Details not traceable)
Rama Bai
(Sister)

(Details not traceable)
Anandrao
(Brother)

Lakshmi Bai
(Sister in-law)

(Details not traceable)
Manjula
(Sister)

Yashwanth Rao
BA., LLB.,
(Eldest Son)

Meera Thayee
(Eldest Daughter in-law)

Prakash
BA., LLB., Ex M.P
(Eldest grand Son)

Anjali
MA., Proffessor
(Grand daughter in-law)

Bhimrao
BA., LLB.,
(Grand Son)

Darshna
B.Com.,
(Grand daughter in-law)

Sujat
(Great Grand Son)

Ritika
(Great Grand daughter)

Maloji Sakpal
(Grand Father)

Smt. Maloji Sakpal
(Grand Mother)

Meera Bai
(Maternal Aunty)

(Details not traceable)

Tulsi
(Sister)

7 childrens died at early ages
(Details not traceble)

Rama Bai
(1st Wife)

Bhimrao Ambedkar
(Self)

Savitha
(2nd Wife)

(Details not traceable)

Gangadhar
(Son)

(Details not traceable)

Ramesh
(Son)

(Details not traceable)

Indu
(Daughter)

(Details not traceable)

Rajratna
(Son)

Rama
BA.,
(Grand Daughter)

Anand Telthumbe
BE., ME., Phd.,
(Grand Son in-law)

Anandraj
B.E. Civil.,
(Grand Son)

Manisha
B.Com.,
(Grand daughter in-law)

Sahil
(Great Grand Son)

Aman
(Great Grand Son)

Vinayaka Ghokale
(Great Grand Son in-law)

Prachi
(Great Grand Daughter)

Rashmi
(Great Grand Daughter)

Note:
1. The Graphical Representation of the Family tree is prepared based on the available photographs and details.
2. The photographs may or may not be of the recent days.
3. Sketches are prepared with available details for some persons.

Chapter - 7

EMPLOYMENT

Chapter - 7

EMPLOYMENT

A democrat par excellence, Ambedkar firmly believed that "democracy means a form and method of government whereby revolutionary changes in the economic and social life of people are brought about by adopting constitutional methods". He achieved this by contributing and serving the Indian society in various capacities. Dr. Ambedkar worked in various positions as Lieutenant of Baroda State Forces, Military Secretary to the Gaekwad of Baroda, private tutor, accountant, stock broker, Professor of Political Economy at Sydenham College of Commerce and Economics, barrister, editor, author, Member of Bombay Legislative Council, Professor at Government Law College, Bombay, Member of Bombay Presidency Committee to work on Simon Commission, Principal of Government Law College, Bombay, Minister of Law, etc.

Ambedkar's contribution in the building of modern India will be remembered forever. His work as one of the prime architects of our Constitution, the bedrock upon which the Indian nation rests, is of lasting importance.

Lieutenant in Baroda State Forces : After graduation, Ambedkar joined government service in Baroda, the state of his benefactor, as a Lieutenant in Baroda State Forces. Despite his father's disapproval, Ambedkar accepted this offer of appointment and joined Baroda State Forces in January, 1913. Here, he had to face a lot of humiliation, and within 15 days of his joining Baroda State Forces, he received a telegram stating that his father was ill. He left for Bombay to see his ailing father. Unfortunately, his father did not survive, and breathed his last on 2nd February, 1913. Ambedkar was not willing to go back to Baroda as he was ill-treated by his upper caste colleagues, and he resigned from his post. In June 1913, Ambedkar was selected as a Gaekwad Scholar and was sent abroad for further studies, on

Bhimrao Ambedkar as young man

condition that he would serve for 10 years in Baroda State. In 1917, Ambedkar was appointed as Military Secretary to the Maharaja of Baroda. Here also, Ambedkar was treated very badly by the staff of the Baroda State. The peons refused to serve water or hand over files personally; instead, they threw files on the table. In his book, Waiting for a Visa, he narrates how he had forgotten that he was an untouchable after having lived abroad for 5 years. Ambedkar could not face such humiliation. He struggled to find accommodation at Baroda as no hotel or house owner was willing to provide accommodation to an untouchable. He assumed the false identity of a Parsi and stayed at a Parsi hotel for some time, but the demoralizing atmosphere frustrated him, and he returned to Bombay realizing that even with his personal achievements, he could not soften the prejudices of the upper castes. Thus, he resigned and bid farewell to the State of his benefactor.

Private Tutor, Accountant, Stock Broker : Ambedkar returned to Bombay in November 1917. For almost a year, Ambedkar took up various assignments in order to support himself and his family. He became a private tutor to two students at the behest of a Parsi gentleman. He worked as an accountant at a very nominal fee for a short period for the Parsi gentleman.

He also started a private business and offered advice to dealers in stocks and shares. The dealers earned a lot of profit and started giving a handsome income to Ambedkar. However, this did not last long, and he had to close this business when the dealers found out that he was an untouchable.

He started practicing law, serving the poor people and oppressed class people at very nominal charges. The money earned by Ambedkar with such nominal fees was not sufficient for him and his family.

Professor of Political Economy at Sydenham College at Mumbai : Ambedkar came to know that there was a vacancy in Sydenham College of Commerce and Economics in Bombay for the post of Professor. He performed very well in the interview, and the Government appointed Ambedkar as Professor of Political Economics in Sydenham College. He joined this post in November 1918 and worked there for 2 years. His knowledge and style of lecture gained him popularity among students. However, once again, his colleagues did not co operate with him since he was an untouchable. Ambedkar was not allowed to take drinking water from the pot meant for professors. Ambedkar left this post after saving some money and left for London to complete his studies. He returned to India in April 1923 and decided to practice law and started life as a barrister.

Sydenham College of Commerce and Economics at Bombay

Barrister- at- Law : Ambedkar started legal practice in Bombay in June 1923. He joined the Appellate side of the Bombay Bar. He got very few cases, but he continued with his efforts towards the upliftment of the untouchables. He also worked as a part-time lecturer at Batliboi Accountancy Training Institute, where he taught mercantile law. In March 1924, Ambedkar launched a social movement to establish a central institution dedicated to addressing the grievances of untouchables and presenting the petitions to the Government. On July 1924, Bahishkrit Hitakarini Sabha was registered. Its aim and objects were to promote the spread of education and culture among the oppressed class by opening hostels, libraries and social centers, and to advance the economic condition of the oppressed classes.

On January 1925, a hostel was inaugurated for untouchable school boys. Ambedkar was offered the post of Dewan in Kolhapur in May 1925, which he refused. In 1926, Ambedkar was nominated by the Governor of Bombay as a Member of the Bombay Legislative Council to work under an all-European Simon Commission.

Bombay High Court

Professor - Government College, Bombay : Dr. Ambedkar was appointed Professor at the Government Law College, Bombay. His term of appointment ended in 1929. That same year, Dr. Ambedkar was selected as a member of the Bombay Presidency Committee to work with the Simon Commission for drafting guidelines for political change in India.

Principal - Government College, Bombay : Dr. Ambedkar was appointed Principal of the Government Law College and became a Professor there only. He held these positions for two years. He also served as the Chairman of the governing body of Ramjas College, University of Delhi after the death of its founder, Shri Rai Kedarnath.

Justice of Peace - Government of Bombay : Dr. Ambedkar was made the Justice of Peace by the Government of Bombay in 1931. This honour was bestowed upon him in recognition of the legal status he had garnered.

Labour Member - Viceroy Executive Council : In 1942, Dr. Ambedkar was inducted into the Viceroy's Executive Council as Labour Member, a position which he held until his resignation in June 1946. During this period, he transformed the Independent Labour Party into the All India Scheduled Caste Federation. As Labour Member, he advocated labour management and the representation of the downtrodden in legislature, government posts, technical education abroad, etc.,

Minister of Law : He was appointed as the Minister for Law on Parliamentary affairs in August 1947. He was the First Law Minister of Independent India. He was made the Chairman for the drafting committee of the Indian Constitution in 1948.

Dr. Ambedkar as Labour Minister enquiring the problems of Workers

Dr. B.R. Ambedkar in Viceroy Executive Council.

Dr. B.R. Ambedkar swearing in as Law Minister in the presence of Dr. Rajendra Prasad, President of India and Pandit Jawaharlal Nehru, Prime Minister of India.

Dr. Ambedkar was honoured at various stages of his life. First, he was honoured as a Member of the Constituent Assembly. Next, he was honoured as the first Law Minister of independent India. Later, he was honoured as the Chairman of the Drafting Committee, because of his bright characteristics, tremendous knowledge, amazing command of the English language, subject matter expertise and ideal patriotism.

Chapter - 8

REVOLUTIONARY MOVEMENTS

A. Mahad Satyagraha

B. Burning of Manusmriti

C. Kalaram Temple – Denial of Entry

D. Koregaon Battle

Chapter - 8

REVOLUTIONARY MOVEMENTS

" My final words of advice to you is Educate, Agitate and Organise! Have self confidence. With justice on our side I do not see how we can lose our Battle. Our Battle is not for power or for wealth, but it's for freedom. It is battle for the reclamation of human personality.

- Bharat Ratna Dr. B.R. Ambedkar

There are several incidents in the history of India that have been popular since their occurrence, which are known to have shaped the fabric of our country. The freedom revolution itself and several instances leading up to the Indian freedom revolution have contributed to shaping modern India. Several renowned leaders such as Mahatma Gandhi, Sardar Vallabhbhai Patel, Subhash Chandra Bose have been instrumental in initiating or bringing significance to several crucial revolutionary movements. Dr. B. R. Ambedkar similarly has been associated with some of the landmark events in the history of modern India. The details and highlights of some of the popular revolutionary movements led by Dr. B.R. Ambedkar are explained in this chapter.

Mural depicting Mahad Sathyagraha

A. Mahad Satyagraha (Chavdar lake incident)

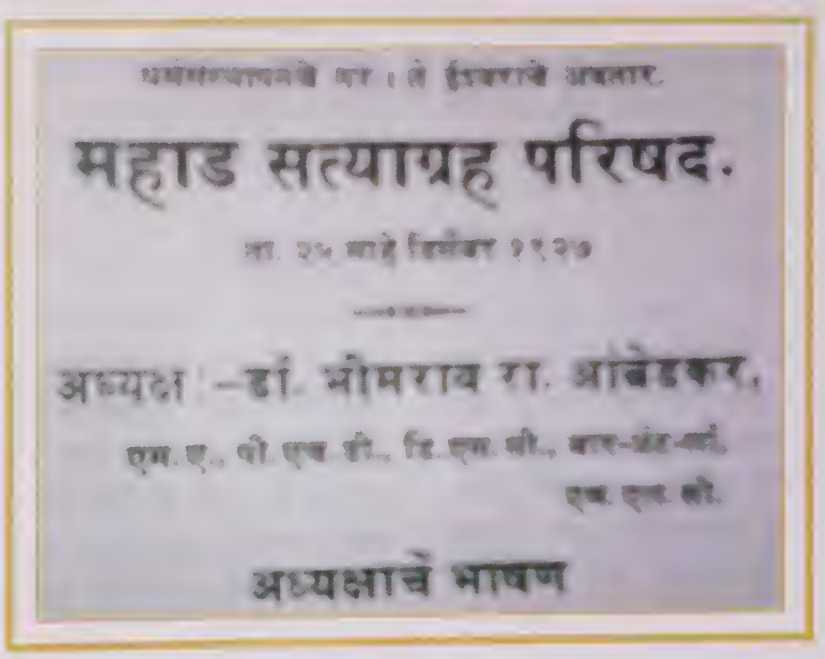
Chavdar Kere at Mahad

The incident took place in a place called Mahad in Ratnagiri District, Maharashtra, India in 1927 CE. The main water supply for this small town was from an adjoining lake by name Chavdar, also known as Chavdar kere. This was a perennial tank supplying water in and around Mahad town, but the people of the 'untouchable' (Dalit) community were not allowed to access water from this tank, as was pre-ordained by the caste Hindus. This tank was apparently used by all the communities as well as pets like dogs and cattle such as buffaloes for several years. Moreover, it had also been used covertly by the untouchables, but it was undisclosed to the caste Hindus. Since it was the main water supply, the untouchables in and around Mahad town were finding it difficult to get proper drinking water because of the caste Hindus discriminatory intervention.

The condition of the untouchables was very miserable and pathetic, they were made to fetch water for drinking purpose from roadside drains, stagnated water etc.,

Photo depiction of Mahad Satyagraha

This matter was taken up with the authorities of Mahad town municipality, requesting them to permit people from the untouchable community to access water from the Chavdar Lake (tank). The Mahad town municipality passed an order, which reaffirmed with some changes in 1926 permitting untouchables to take water from Chavdar Lake for drinking purposes. Despite such orders implemented by the municipal authorities, caste Hindus ignored the new system ruthlessly and prohibited the untouchables to access water, even restricted to touch water in Chavdar Lake.



Mahad Satyagraha Parishad under the leadership of Dr. Ambedkar

Witnessing the heinous acts, atrocious behaviour and tyrannical ethics from the caste Hindus, a meeting by the oppressed class people was held in Kolaba District, which led to a conference at Mahad town on March 19th and 20th 1927 CE. This conference was attended by more than 10,000 people from different parts of the country. This was the "foundational struggle" of the Dalit movement, a movement (satyagraha) for water and caste annihilation. Literally, "Satyagraha" means "The insistence on truth" (satya means "truth"; agraha means "insistence" or "holding firmly to"). Arrangements were made for the conference with all due care by Ambedkar, Surendranath Tipnis, Subedhar Sawarkar and Ananthrao Chithre. The conference started as per schedule on 19th March and the presidential address was delivered by Ambedkar.

Among the discussion, resolutions with respect to civil rights, prohibition of inhumane acts, compulsory education for the untouchables, hostels for the oppressed classes, and numerous clauses were passed in the conference. Meanwhile, an order was also passed stating that the delegates should go to Chavdar Lake and help the depressed class people to take water for drinking purpose. As per the order, delegates under the leadership of Ambedkar went to Chavdar Lake and consumed water peacefully. Eventually, the delegates returned to Pandal where the conference was organized harmoniously.

Two hours later, some bad elements of caste Hindus spread rumors that these delegates under the leadership of Ambedkar were planning to enter the nearby Vireshwar temple. The rumor was spread that their religion was in danger and their God too was in danger of being polluted by the untouchables. They instigated caste Hindus and encouraged some rebellious, ferocious gang to attack the delegates resulting in a ruthless violent act. These rowdy elements started in and around the streets, threatening to kill women and children of depressed classes. This act frustrated the untouchables and with the fear of being slaughtered, a few women and children took shelter in the houses of Muslims. On the other hand, some of the untouchable young people approached Ambedkar stating that they are ready to attack caste Hindus and teach them a lesson. However, Ambedkar advised these untouchable people not to resort to violence and pacified them to return back to their home town. Thus, serious riots were averted. A case was registered by the police authorities against the rowdy elements who attacked the untouchables. The District Magistrate on June 6, 1927 passed an order stating four months of rigorous imprisonment to the troublesome people.

The Government as a token of appreciation to Dr. B.R. Ambedkar has constructed a memorial with the statue of Dr. B.R. Ambedkar in the same spot.

Dr. B.R. Ambedkar and his followers drinking water from Chavdar Kere

Entrance of memorial of Dr. B.R. Ambedkar

The Photographs of the Memorial of Dr. B.R. Ambedkar established at Chavdar Kere are shown below.

B. Burning of Manusmriti

The Manusmriti also called as 'Dharma Shastra' is one of the most important and widely studied ancient legal text among the numerous dharma shastras of Hinduism. It was one of the first Sanskrit text translated during the British rule over India in 1794 CE by Sir William Jones and used to formulate the Hindu law by the colonial Government. During the eighteenth century, philologists assigned 'Manusmriti' to the period of around 1250 BCE and 1000 BCE. The structure and content of the 'Manusmriti' give prominence to caste Hindus. Women are degraded, Shudras and untouchables are ill-treated awfully in 'Manusmriti'. Manusmriti describes hundreds of clauses prescribing severe punishment to Shudras and women. Some of the clauses prescribed are given below.

1. Shudras should never learn "Vedas" (oldest Sanskrit scriptures of Hinduism). They should not even hear "Vedas". "Vedas" should never be read in the presence of them.
2. Shudras are unfit to receive education.
3. One should not dwell in a country where the rulers are Shudras.
4. A Shudra who has sexual relationship with higher caste Hindu women shall be given punishment, including death penalty.
5. No Shudra should have property of his own.
6. Shudras should not live closer to the caste Hindus.
7. Shudras should work as the slaves of caste Hindus. Untouchables can never be in the caste Hindus premises.
8. Upper caste Hindus even in distress should never marry Shudra women.
9. Women should never be given independence.

Manusmriti being burnt

There are 3 major allegations about Manusmriti.

1. Manu founded the caste system based on birth.
2. Manu legalised harsh punishments for Shudras and formulated special provisions for upper caste Hindus.
3. Manu was against women.

Dr. Ambedkar who studied Manusmriti content was severely disturbed, tormented, afflicted with the provisions and biased rules prescribed for the caste Hindus. He took a bold decision of burning the 'Manusmriti'. This is probably the first time in the history of India, that a so called religious book was burnt openly condemning provisions made therein.

Dr. Ambedkar, as an untouchable Mahar (sub caste) to which he belonged, did not own any land. It was a very difficult task for him to search for a piece of land to burn Manusmriti. Caste Hindus never agreed to spare a small piece of land for burning Manusmriti. However, after intense exploration and quest for a piece of land, Fattekhan a Muslim gentlemen came forward to give small portion of his private land for the purpose of

burning Manusmriti. Dr. Ambedkar invited all his followers to assemble near this small piece of land provided by Mr. Fattekhan on 25th December 1927 CE at 9 pm. Caste Hindus ensured no supply of food, water or anything to the people participating in burning of Manusmriti. The volunteers who participated in burning of Manusmriti brought food and water from a distant region.

A pit was dug and was filled with sandalwood pieces. Six people worked for two days to prepare the area for burning Manusmriti. The location was decorated by elevated wooden poles surrounded by banners which conveyed the following information :

1. Manusmriti kidakan boomi (Crematorium for Manusmriti)
2. Destroy Untouchability
3. Bury Brahmanism

Before burning the 'Manusmriti', the volunteers took the following vows.

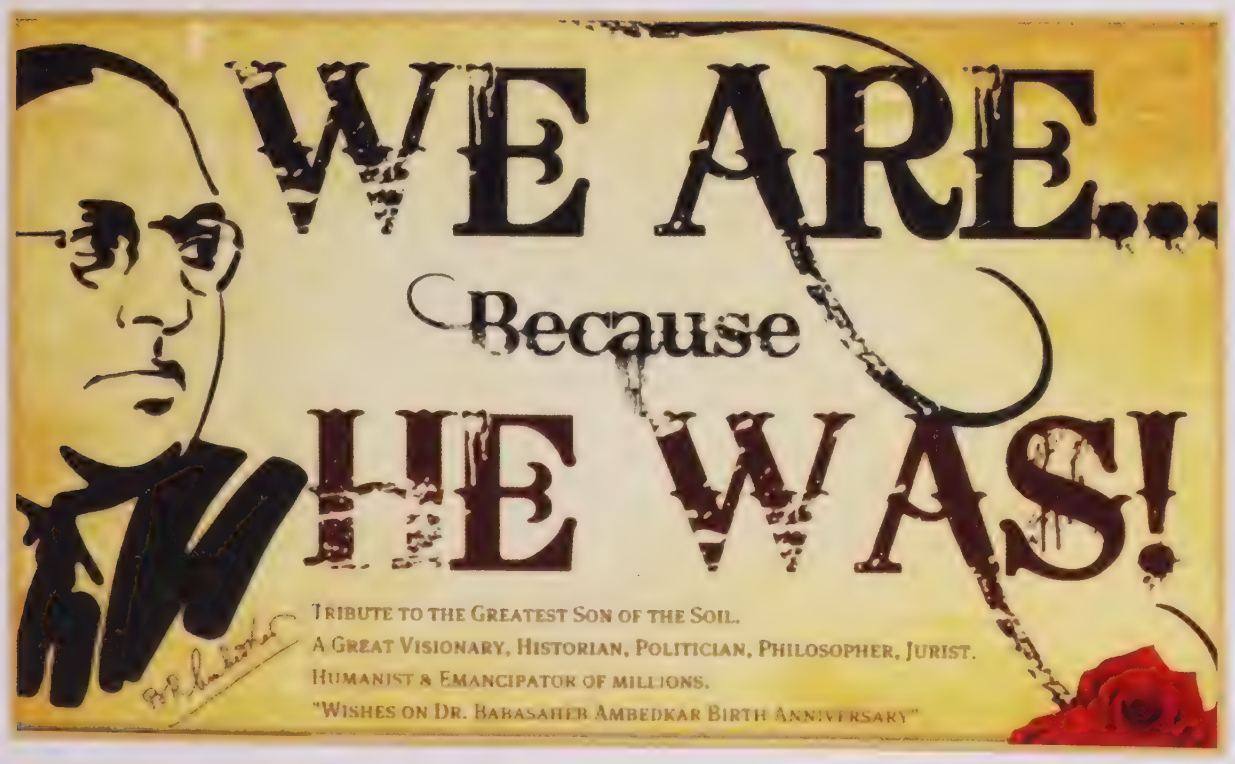
1. I do not believe in 'Chaturvarna' based on birth.
2. I do not believe in 'Caste' distinctions.
3. I believe that Untouchability is an anathema on Hinduism and I will honestly try my level best to completely destroy it.
4. Considering that there is no inequality, I will not follow any restriction about food and drink among at least all Hindus.
5. I believe that untouchables must have equal rights in temples, water sources, schools and other places.

Manusmruti being burnt

The news of the burning of Manusmriti by Dr. Ambedkar and his followers was spread in all the neighbouring towns. There were possibilities that transport facilities may be stopped by caste Hindus to ensure that Ambedkar followers do not reach the place of burning of Manusmriti. However, as a foolproof plan Dr. Ambedkar reached the venue by boat "Padmavati" via Dassgaon, even though he had to travel a longer distance. The Manusmriti was finally burnt by Dr. Ambedkar and his followers with delight and exuberance.

On this occasion, Dr. Ambedkar addressed that "We have to understand as to why we are prevented from drinking water from Mahad Tank (Chavdar Lake), when even dogs and buffaloes are allowed to drink water from the same tank." He explained 'Chaturvarna' and declared that our struggle is to destroy fetters of Chaturvarna. This was the starting point of the struggle for equality. Dr. Ambedkar compared this meeting with the French Revolution (24th January 1789 CE) where the King and Queen were killed. The civil war lasted for 15 years with harassment and massacre by the upper class. Dr. Ambedkar further stated that the root of untouchability lies in the prohibition of inter-caste marriages that has to be broken. He appealed to the higher Varnas to lead this "Social Revolution" peacefully by discarding the Shastras, accepting the principles of justice. He also assured peace from Shudras to all caste Hindus.

Four resolutions were passed and the declaration of equality was pronounced. Dr. Ambedkar justified the burning of Manusmriti in various articles. When some of the caste Hindus expressed that Manusmriti is outdated, Dr. Ambedkar questioned as to why such an outdated Manusmriti should not be burnt? Dr. Ambedkar compared burning of Manusmriti with burning of foreign clothes by Mahatma Gandhi. Burning indicates protests and we have protested Manusmriti by burning it. Dr. Ambedkar further declared that, 'If the situation does not improve in spite of enormous struggle for equality, there will be no other alternative than to renounce Hinduism'.


WE ARE...
Because
HE WAS!
TRIBUTE TO THE GREATEST SON OF THE SOIL.
A GREAT VISIONARY, HISTORIAN, POLITICIAN, PHILOSOPHER, JURIST.
HUMANIST & EMANCIPATOR OF MILLIONS.
"WISHES ON DR. BABASAHEB AMBEDKAR BIRTH ANNIVERSARY"

Kranti Bhoomi Memorial built at Mahad in the place where Manusmriti was burnt

C. Kalaram Temple – Denial of Entry

Kalaram Temple known as " the Kashi of South" is located in Nasik in the State of Maharashtra, India. Kalaram Temple was built by Rangnath Odhekar, Sardar of Peshwa dynasty in the year 782 CE.

As the name indicates, the idol of Lord Rama in black stone is kept in this temple. The temple was managed by caste Hindus who did not allow Shudras and untouchables to enter the temple and perform pooja.

Panoramic view of Kalaram Temple at Nasik

Front entrance of Kalaram Temple

In order to gain entry in this famous temple, the local untouchables formed an association known as "Mahar Sangh". They collected Rs. 10/- from each village in that region. An amount of Rs.15,000/ was collected by the end of February, 1930. The Mahar Sangh leaders declared their right to enter the Kalaram Temple. The Mahar Sangh called for a satyagraha for which 15,000 volunteers and representatives assembled in Nasik on 2nd March, 1930. Dr. Ambedkar came to Nasik on 2nd March, 1930 to lead the satyagraha. Dr. Ambedkar introduced some guidelines to be followed at the time of the satyagraha. The satyagraha started with a mile-long procession. This was the biggest procession in the history of Nasik. The untouchables in military service played the military band. The speciality of this satyagraha was that 500 women participated in the satyagraha. This was followed by thousands of agitators with discipline.

Untouchable people trying to enter Kalaram Temple

When the procession reached the temple, the administrative authorities closed all the gates of the temple. Dr. Ambedkar and his followers decided to launch a non-violent struggle in front of the temple. It was a matter of great appreciation that Ambedkar resorted to non-violent satyagraha instead of attempting a forcible entry into the temple. A batch of 125 men and 25 women were posted at the 4 gates of the temple, while the remaining satyagrahis waited for their turn. Dr. Ambedkar and other leaders were overlooking the arrangements that were made to ensure peaceful demonstrations.

The Police trying to prevent untouchables entering Kalaram Temple

On 1st April, 1930, the doors of the temple were opened for Ram Navami. When the leaders started entering through the doors, they got arrested. The chariot procession of the image of Rama was to take place on 9th April, 1930. A compromise was arrived on that day between the caste Hindus and the untouchables. It was decided in this compromise that strong men from both the sides should draw the chariot. Even though caste Hindus agreed for the compromise, they did not agree to implement, as a result most of the untouchables were seriously injured. This satyagraha provoked caste Hindus to throw untouchable children out of schools. Roads were closed to untouchables. Untouchables were denied entry in the market. The satyagraha continued peacefully and a mass was held on 15th March, 1931. As the caste Hindus threw stones, the untouchables responded in the same manner. When the door of the temple opened on 15th April 1931, the untouchables tried to enter the temple along with other Hindus. Once again, the untouchables including women were arrested and jailed and the temple doors closed. The local police officers were supporting caste Hindus only. As the Satyagraha continued, the temple was closed for the whole year till October, 1935.

However, this temple satyagraha played a strategic role in politicizing untouchables. It created a sense of awareness among urban and rural untouchables for cultural freedom and social equality. Dr. Ambedkar made untouchables aware of their human rights. The satyagraha produced a good number of untouchable leaders including women leaders. This movement inculcated the sense of awareness for human rights among untouchables.

Dr. Ambedkar explained that such temple entry movement was no longer needed. Dr. Ambedkar stated that this movement was the best way of energizing the oppressed classes and making them

conscious of their position and Ambedkar believed that he had no more use for temple entry. Dr. Ambedkar and his followers struggled six years to enter into Kalaram Temple, which was not opened for untouchables.

One can conclude that the satyagraha cannot be considered as a failure as caste Hindus did not allow the untouchables to enter the temple. Dr. Ambedkar did his best to correct the Hindu society, which did not want to lose their power that they had enjoyed for thousands of years. Dr. Ambedkar realized that the Hindu structure based on chaturvarna cannot give equal rights to Shudras and untouchables. Therefore, Dr. Ambedkar declared that he was a born Hindu which was not in his hands, whereas he will not die as Hindu. Dr. Ambedkar accordingly embraced Buddhism in 1956 along with about 4 lakhs of his followers.

DR. B.R. Ambedkar in discussions with other Dalit Leaders, Dadasaheb Gaekwad Appasaheb Gaekwad and others regarding Kalaram Mandir Satyagraha which went on from 1930 to 1935

The temple was, however, thrown open to untouchables later, by which time lakhs of untouchables converted themselves to other religion. After 75 years of this satyagraha, Mahant Sudhirdas Poojari, grandson of the then Poojari (Ramdas Buwa), gave a press statement recently (March 2005) that not allowing untouchables to the temple at that time was a big mistake, which ultimately led Ambedkar and others to convert to Buddhism. Mahant Sudhirdas Poojari, who is also the trustee of this temple, has further stated that had he been in his grandfather's place, he would have thought judiciously and permitted entry to all, irrespective of caste, including untouchables. According to Mahant Sudhirdas Poojari, had his grandfather permitted entry to untouchables, Ambedkar would have stayed in the Hindu religion, and there would not have been a division of Hindus. Mahant Sudhirdas Poojari belongs to the 27th generation of priests conducting rituals at the temple, and he wants to undo what was done by his grandfather. Mahant Sudhirdas Poojari decided to adopt 25 untouchable students and 25 tribal students to undo the mistakes committed by his grandfather.

D. Koregaon Battle

Koregaon is a small town located near Pune city in the state of Maharashtra alongside Bhima River. The 'Battle of Koregaon' was fought on Ist January 1818 between the British East India Company and the Peshwa King faction of the Maratha confederacy at Koregaon Bhima. The Peshwa King, Bajirao II with 25,000 soldiers intended to attack the British army. The Peshwa King sent around 2,000 soldiers to attack the British Company force composed of 800 soldiers. The British Company troops included predominantly Mahar Dalit (untouchable) soldiers with additional support from young Mahar people. The British Company troops defended their position for nearly 12 hours and ultimately the Peshwa king withdrew from the battle.

Peshwa King Bajirao II

During the period of 'Chatrapathi Shivaji Maharaj', the untouchable Mahar soldiers were treated as equal, and Shivaji knew the importance and dynamism of Mahar soldiers. Over the time, Peshwas came into power during the 18th century by creating quarrels among the Bosale and Shinde families. Peshwas started implementing 'Manusmriti' rules and created discrimination among people. The Peshwa army also included Mahar soldiers, who were insulted and equal rights was denied compared to upper caste soldiers. Because of these biased rules and discrimination, Mahar soldiers started entering into British East India Company Army.

Meanwhile, before entering into British East India Company Army and also before resorting to Koregaon battle, the untouchable Mahars met and asked Peshwa King Bajirao II that they do not want to fight against their own countrymen. The untouchable Mahars requested the Peshwa King to help them in their socio-economic status, so that they would not fight against Peshwas. The Peshwa King laughed at untouchable Mahars, and told them that their social status will not change at all; the only option is to serve the upper class and untouchable Mahars have to do all the lowest form of work.

The untouchable Mahars were disgraced and faced severe humiliation during the Peshwa period as can be seen from the following inhumane activities.

1. The untouchable Mahars were not allowed to stay in the villages; instead, they were asked to stay 1km away from the villages in dirty areas.
2. The untouchable Mahars were allowed to enter the villages for serving the upper caste Hindus specifically at noon hours; during that time the shadow of untouchable Mahars would fall on themselves. The caste Hindus avoided the shadow of untouchable Mahars falling on them thinking that even their shadow will have polluted them.
3. Whenever the shadow of an untouchable fell on caste Hindus by over sight, caste Hindus used to take bath to wash out the so-called pollution.

4. Whenever an untouchable Dalit entered the village, he should keep a broomstick in his armpits and tie a black thread around their wrist to identify themselves as untouchable Mahars.
5. The untouchable Mahars should also hang an earthen pot filled with mud around their neck for the purpose of spitting. The untouchable Mahars were not allowed to spit on the land thinking that would pollute the caste Hindus.
6. The untouchable Mahars should also make some sound while entering the villages or towns so that caste Hindus can keep themselves away from the untouchable Mahars.
7. The untouchable Mahars were not allowed to eat good food of their choice. They were only to eat the meat of the dead cows.
8. The untouchable Mahar women should not wear gold or silver ornaments.
9. The untouchable Dalit women were not allowed to wear any clothes above their waists.
10. The caste Hindus can have sexual satisfaction with Mahar women against their wishes. Even then the Caste Hindus were not to be punished.
11. Any type of work including carrying dead animals, human excreta given by caste Hindus should invariably be carried out by untouchable Mahars, and they cannot demand any wages. Whatever is given by caste Hindus should be accepted without any protest by untouchable Mahars.

In addition to the above humiliation, there were hundreds of other such incidents faced by untouchable Mahars. When some of the tainted untouchable Mahars went to inform the Peshwa King that some of the caste Hindus are forcing untouchable Mahar women for sexual purposes, the king harshly replied that untouchable Mahar women are meant only to give happiness to caste Hindus, and they should continue to entertain caste Hindus for sexual purposes whether they like it or not. The Peshwa King also mentioned that the caste Hindus will never be punished. Any disobedience in this regard would result in severe punishment to the untouchables including killing of Mahars.

Having been tortured and facing all the heinous acts, the untouchable Mahars particularly the youths were enraged and waited for an opportunity to take revenge against the Peshwas. The untouchable Mahars were highly determined to make history of bravery so that everyone should know in future the capability of the untouchables.

The British East India Company after their successful victory in North India was waiting for similar victory in Bombay Presidency. The British East India Company sent words to the untouchable Mahars whether they could help them to defeat Peshwa King who was humiliating untouchable Mahars. The Mahars who were facing acute problems from Peshwa King 'Baji Rao II' agreed to root out the Peshwa dynasty. More than 500 untouchable Mahar youths under the leadership of a young Mahar namely 'Siddanaka' extended their support to British East India Company. This company trained 500 young untouchable Mahars by teaching them how to fight with cannons and guns with advanced European techniques. These young Mahars were led by the Captain Francis Staunton supported by Lt. Pattison, Lt. Jones and Asst. Surgeon Wing Gate. The British East India Company was having their own infantry soldiers who were predominantly Mahars.

The Peshwas Army comprised of 20,000 cavalry and 8,000 infantry. Out of these, 2000 soldiers which included Arabs, Gosaines and Maratas were deployed in the action. The Peshwas Army was led by Babu Ghokale, Appa Desai and Gengale.

The British Company troops and the trained Mahar groups under the leadership of Siddanaka started from Shirur towards Koregaon. They left Shirur at 8 pm on 31st December 1817 and after marching a distance of 25 miles, reached Koregaon on 1st January 1818. They started fighting against the Peshwa army who gave tough resistance. Even though the Peshwa army was massive, they could

not withstand the fight given by British Company and the tough battle by untouchable Mahars trained by the British in particular. As per the records available more than thousands from Peshwa army were killed or wounded in the battle. The fight went on from 9 am to 9 pm. The number of soldiers died from British East India Company was very much less, including the leader Siddanaka and 22 untouchable trained Mahars. The British East India Company hoisted their flag at 10 pm on 1st January 1818 declaring their victory in the battle. The Peshwa King 'Baji Rao II' later surrendered to the British East India Company on 2nd June 1818 in exchange for a pension and a residence.

The British East India Company sincerely acknowledged their gratitude to the untouchable trained Mahars with whose help the British extended their jurisdiction in Bombay Presidency. They also assured lots of facilities to the untouchable Mahars including recruitment in the British army. As token of their gratitude and appreciation, the British Company built Victory Tower of 65 feet height at Koregaon on 21st March 1921.They have also engraved the names of 22 untouchable trained Mahars on the Victory Tower who have given their lives in the battle. The deceased untouchable trained Mahars were given military honours. It is engraved on the Victory Tower "One of the proudest triumphs of the British Army in the East". The British authorities whoever visited this site including British Board of Control 'President George Canning' and 'General Smith' have expressed their wonders as to how small group of about 500 untouchable trained Mahars can defeat a big army of the Peshwas and conveyed their appreciation to the deceased Mahars and their families.

Even though this was a major battle, much publicity was not given by the press. There were no articles available in the Indian Libraries even to know the existence of such battle. The Victory Tower erected in honour of deceased untouchable Mahars was not maintained properly. As a result, the area was covered with shrubs and garbage.

Dr. B.R. Ambedkar while studying Bar-at-law in London during 1922 traced out this incident while going through the Library in British Museum. Based on these available details he studied further on this issue and collected complete information. After returning to India Dr. Ambedkar went to Koregaon and traced out the Victory Tower surrounded by full of shrubs and garbage.

Dr. Ambedkar organized a formal function at this site in Koregoan on 1st January 1927 (after 109 years of the battle) wherein thousands of followers of Dr. Ambedkar participated and paid their tributes to the deceased untouchable Mahars who had given their lives in the battle. While addressing the crowd on that day, Dr. Ambedkar stated that 'even though the support to the British East India Company by our young Mahars was not a matter of pride, there was no other ways of defeating Peshwa Rule which was torturing and humiliating the untouchable Mahars. How can anybody tolerate such tortures and humiliation from Caste Hindus particularly when same Caste Hindus were willing to entertain dogs and buffaloes in their houses, allowing dogs and buffaloes to drink water from water tanks which were not open for untouchable Mahars. The circumstances under which untouchable Mahars supported British need to be examined before blaming the Mahars. Dr. Ambedkar before concluding his address on that day stated that there are many more such incidences which will be definitely brought out and placed before the people in future.

Different views of Victory Tower built by the British Army at Bhima Koregaon

List of Brave Mahar Soldiers who gave their Life in Koregaon Battle.

1) Siddanaka Makalanaka - Leader
2) Gana Naka Balanaka - Soldier
3) Ramanaka Yasha Naka - Soldier
4) Godanaka Modenaka - Soldier
5) Ramanaka Yasha Naka - Soldier.
6) Bhaganaka Hari Naka - Soldier.
7) Balanaka Dhondanaka - Soldier
8) Ambanaka Kananaka - Soldier
9) Seenanaka Makalanaka - Soldier
10) Samanaka yasanaka - Soldier
11) Balanaka Ramanaka - Soldier
12) Gananaka Lakanaka - Soldier
13) Gopalanaka Balinaka - Soldier
14) Devanaka Ankanaka - Soldier
15) Gajanaka Gananaka - Soldier
16) Bapanaka Habanaka - Soldier
17) Knaka Jananaka -Soldier
18) Jetanaka Dhounaka - Soldier
19) Haranaka Harinaka - Soldier
20) Gananaka Dharamanaka - Soldier
21) Vatinaka Dhananaka - Soldier
22) Roopanaka Lakanaka - Soldier

From 1927 onwards, Dr. Ambedkar used to invariably go to Koregaon every year on the 1st of January and pay respectful tributes to the untouchable Mahars who had lost their lives. Moreover, lakhs of people from all over the country also visit Koregaon on 1st January every year. In order to give facilities to such visitors the Government has established a Working Committee in this regard.

Note: Naka was the identification given to untouchable soldiers.

Dr. B.R. Ambedkar with his followers during his visit to Koregaon

Chapter - 9

POLITICAL CAREER

A. Simon Commission
B. Poona Pact
C. Women Empowerment
D. Contribution to Indian Society
E. Water Policy

Chapter - 9

POLITICAL CAREER

A. Simon Commission

The Govt of India Act 1919 had introduced the system of diarchy to cover the provisions of British India. Some of the policy decisions taken in this Act of 1919 are given below.

Increasing the association of Indians in every branch of the administration. The power should be retained by British authorities to safeguard the destabilization of country.

The act also addresses minority safeguard.

Another important feature of this act was the provision of the appointment of a statutory commission after 10 years for the purpose of enquiring into the working of the system of Government.

In keeping with the 1919 Government of India Act, the British Government in 1927 appointed a commission known as Simon Commission under the leadership of John Simon, MP.

Dr. B.R. Ambedkar with the chairman, members of Simon Commission and others

The members of the commission are

1. Sir John Simon
2. Edward Cadogan
3. Vernon Hartshorn
4. George Lane - Fox
5. Donald Howard
6. Harry Levy Lawson
7. Clement Attlee

All the 7 members were selected from 3 political parties of the British parliament and none of the Indians were included in the commission. However, there were lots of resistance from various Indian organization including congress, part of the Muslim league. The main objectives of the Simon commission are given below.

1) To delay the process of transfer of power from the British to the people of India.
2) To further widen the communal feelings in India.
3) To show the people of India that the British were sincere in the efforts in giving people the self-rule, but it was Indians who could not decide for consensus on power sharing.
4) To give impression of a federal constitution so that weak center and a powerful province can be created.
5) To give political autonomy without economic autonomy.

The recommendations of Simon commission are given below.

1. There should be a constitutional pre construction.
2. It should be federal constitution.
3. The provinces should be given full autonomy including law.
4. The governor should have discretionary power to relate to internal security and administrative power that protects the different communities.
5. The number of members of provincial legislative council should be increased.
6. The Governor General should have complete power to appoint the members of the cabinet.
7. The Government of India should have complete control over the high court.
8. The Simon commission rejected separate electorates for the depressed classes. However the commission recommends that in all the 8 provinces there should be some reservation of seats for the depressed classes.
9. The commission also recommended drawing the proof of the candidates for reserved positions.

Demonstration against Simon Commission

The Simon commission arrived at Bombay on 3rd Feb 1928. The congress party and others decided to boycott the commission. Simon commission was greeted with black flags.

All party conference convened by the congress party appointed a committee under Pandit Motilal Nehru to draft a Swaraj Constitution for India. This draft was made ready by August 1928.

A Provincial committee was appointed to work with the Simon commission. The Bombay provincial committee selected Dr. B.R. Ambedkar amongst its members on 3rd Aug 1928.

Simon Commission's Meeting. Sir John Simon Chairman of the Commission is sitting in the extreme right.

Ambedkar disagreed with the committee and did not sign the report and submitted a separate report containing his own views and recommendations.

The commission published its 2 - volumes report in May 1930.

The outcome of the Simon Commission was that the Government of lndia Act 1935, which established representative Government at the provincial level in India and is the basis of many parts of the Indian Constitution. In 1937 the first elections were held in the provinces, resulting in congress Governments being returned in almost all Provinces.

B. The Poona Pact

6 months after the Simon Commission report was published, the first round table conference was convened in 1931 to review the commission's proposal which was to be incorporated into a new constitution. There were several Indian delegates from different groups in the first round table conference. Dr. Ambedkar represented the depressed classes along with Rao Bahadur R. Srinivasan. Dr. Ambedkar appealed for separate electorate for the depressed classes. A sub committee chaired by the British Sub Commissioner Ramsay Mac Donald was constituted. This subcommittee could not reach an agreement. Thus no concrete decision could be taken in this regard in the first round table conference.

First Round Table conference in London

The second round table conference was also held at London. Dr. Ambedkar and R. Srinivasan again attended the second round table conference accompanied by Mahatma Gandhi, who was representing the Indian National Congress. Gandhi adamantly opposed separate electorates especially for the depressed classes. Thus the second round table conference was also inconclusive and the minority issues remained unresolved. Prime Minister Ramsay Mac Donald who had chaired the committee on minorities offered to mediate and resolve the issue. This resulted in Mac Donald's communal award and the Poona pact. Mac Donald announced the communal award on 16th Aug 1932. The communal award established separate electorates and memberseats for minority communities which included the oppressed classes. Gandhi who was in the Yeravada Jail, Poona at this

Second Round Table conference in London

time opposed to this facility granted to the depressed classes and declared hunger strike unto death from 20th Sep 1932. This incident created a mass uproar in the country and to save the life of Gandhi, Dr. Ambedkar was obligated to soften his stand on the issue. A compromise between the leaders of caste Hindus and the oppressed classes was reached on 24th Sep 1932, which is popularly known as Poona Pact.

Dr. B.R. Ambedkar visting Yerwada Jail at Pune

Photo depiction of Ambedkar discussing with Gandhi

The resolution was announced in a public meeting on 25th Sep 1932 in Bombay viz.

"Poona Pact"

The following is the text of the agreement:

1. There shall be seats reserved for the Depressed Classes out of the general electorate seats in the provincial legislature as follows; Madras 30; Bombay with Sind 15; Punjab 8; Bihar and Orissa 18; Central Provinces 20; Assam 7; Bengal 30; United Provinces 20 and total 148.These figures are based on the total strength of the provincial councils, announced in the Prime Minister's decision.

2. Elections to these seats shall be by Joint Electorate subject, however, to the following procedures : All the members of the depressed classes, registered in the general electoral roll in a constituency, will form an electoral college, which will elect a panel of four candidates belonging to the depressed classes for each of such reserved seats, by the method of the single vote; the four persons getting the highest number of votes in such primary election, shall be candidates for election by the general electorate.

3. Representation of the depressed classes in the central legislature shall likewise be on the principle of joint electorates and reserved seats by the method of primary election in the manner provided for in Clause 2 above, for their representation in the provincial legislature.

4. In the central legislature, eighteen percent of the seats allotted to the general electorate for British India in the said legislature shall be reserved for the depressed classes.

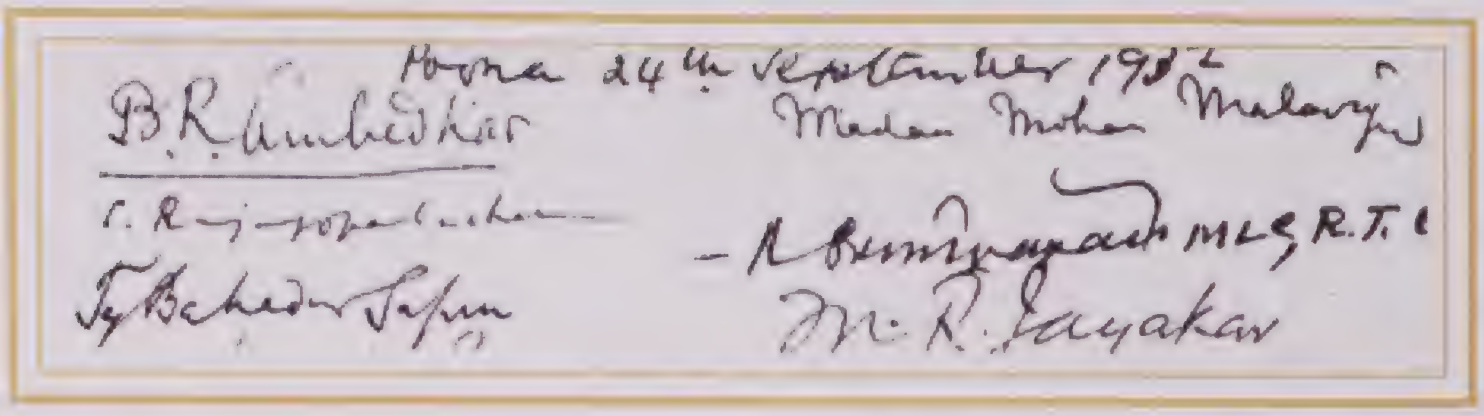
5. The system of primary election to a panel of candidates for election to the central and provincial legislatures, as herein before mentioned, shall come to an end after the first ten years, unless terminated sooner by mutual agreement under the provision of clause 6 below.

6. The system of representation of the depressed classes by reserved seats in the provincial and central legislatures as provided for in clauses 1 and 4 shall continue until determined by mutual agreement between the communities concerned in the settlement.

7. Franchise for the central and provincial legislatures for the depressed classes shall be as indicated in the Lothian Committee Report.

8. There shall be no disabilities attaching to any one on the ground of his being a member of the depressed classes in regard to any elections to local bodies or appointment to the public services. Every endeavour shall be made to secure fair representation of the depressed classes in these respects, subject to such educational qualifications as may be laid down for appointment to the public services.

9. In every province out of the educational grant, an adequate sum shall be earmarked for providing educational facilities to the members of the depressed classes.

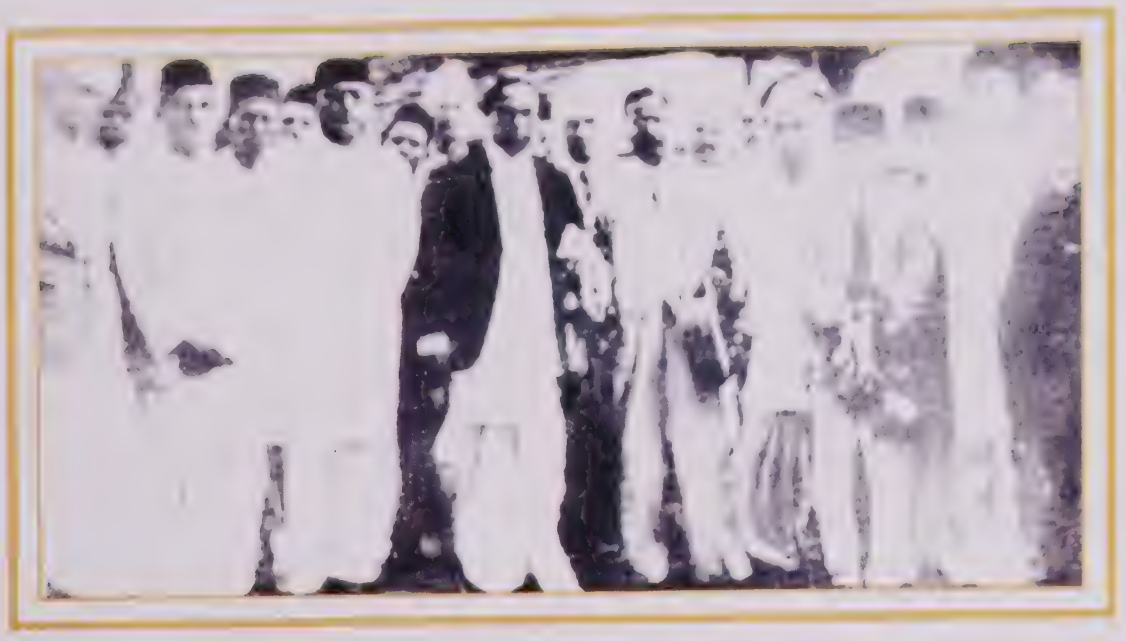


Signatories to the Poona Pact dated 24-09-1932 at 6 p.m.

Part list of signatories who signed Poona pact agreement :

1. Madan Mohan Malaviya
2. Lallubhai Samaldas
3. Dr. B.R. Ambedkar
4. Hansa Mehta
5. Tej Bahadur Sapru
6. K. Natarajan
7. M.R. Jayakar
8. Rao Bahadur R. Srinivasan
9. Purushottamadas
10. M.C. Rajah
11. C.V. Mehta
12. Walchand
13. C. Rajagopalachari
14. Rajendra Prasad
15. G.D. Birla
16. P. Kodandarao
17. Rameshwar Das Birla
18. N.V. Gadgil
19. B.S. Kamat
20. G.K. Deodhar
21. R.R. Bakhale
22. Radhakant Malaviya
23. P.G. Solanki
24. A. R. Bhatt
25. P. Baloo
26. Devdas Gandhi
27. Biswas
28. P.N. Rajbhoj
29. Gavai G.
30. Shankarlal Banker

Before signing the Pact, the representatives of untouchables from Madras insisted that they would not allow Rao Bahadur Rajah and his followers to sign the Pact and if at all they were allowed, Dr. Ambedkar and his followers would not sign the pact. First, Dr. Ambedkar and his followers signed the Pact. After lengthy discussions, it was decided that Rao Bahadur Rajah and his followers would be allowed to sign the pact at the end of the document and in their individual capacities. Accordingly they signed, but it was a matter of great surprise that although Mr. Rajah had to sign at the end of the document, he interpolated his signature in between the signatures of Jaikar and Sapru.



Ambedkar discussing with R.B. Srinivasan & G.A. Gavai after Poona pact agreement

The Conference passed two resolutions as under,

1. This Conference confirms the Poona Agreement arrived between the leaders of caste Hindus and Depressed Classes on 24th September 1932 and trusts the British Government will withdraw its decision creating separate electorates within the Hindu community and accept the agreement in full. The Conference urges that immediate action is taken by the government so as to enable Mahatma Gandhi to break his fast within the terms of his vow and before it becomes too late.

2. The Conference appeals to all leaders of the communities concerned to realise the implication of the agreement and of this resolution and make the earliest endeavour to fulfill them. Henceforth, among Hindus no one shall be regarded as an untouchable by virtue of his birth and they will have the same rights in all the social institutions as the other Hindus have. This Land mark resolution in the history of the Dalit movement in India subsequently formed the basis for giving due share to Dalits in the political empowerment of Indian People in a democratic Indian polity.

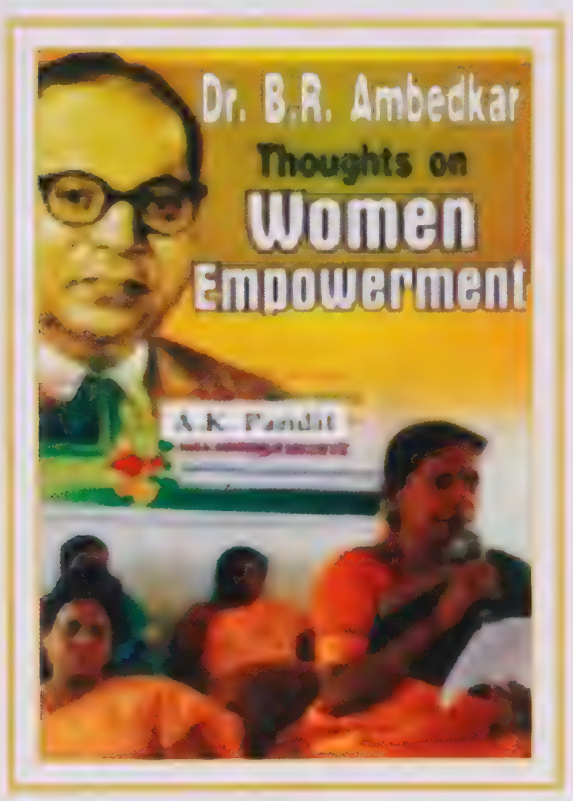
C. Women Empowerment

"I measure the progress of the community by the degree of progress which women have achieved"

- Dr. B.R. Ambedkar

Dr. Ambedkar dedicated his life to the betterment of all people irrespective of gender, caste, religion or any factor that distinguishes between people. Ambedkar created awareness among poor illiterate women and encouraged them to fight against practices like child marriages, Devadasi system and dowry.

Empowerment means moving from a position of enforced powerlessness to that of power. Dr. Ambedkar, the father of the Indian Constitution, was of the firm opinion that unless the thoughts and social outlook of people of India are influenced by



rationality and intelligence rather than by superstitions and biased traditions, nothing much can be changed.

Dr. Ambedkar made significant efforts to lead the society on the path of Liberty, Equality and Fraternity. Ambedkar's efforts in this regard are greatly appreciated by eminent personalities. Prof. A.K. Sen stated "Ambedkar is my father in Economics, he is a true celebrated champion of the under privileged. He deserves more than what he has achieved today".

Ambedkar was the first Indian to break down the barriers in the way of advancement of women in India. Dr. Ambedkar stated that women should be given education and Socio Cultural Rights. It is the duty of everybody to maintain and protect dignity and modesty. If women are taken into confidence they may play significant role in the social reforms. Every married women should participate in her husband's activities as a friend.

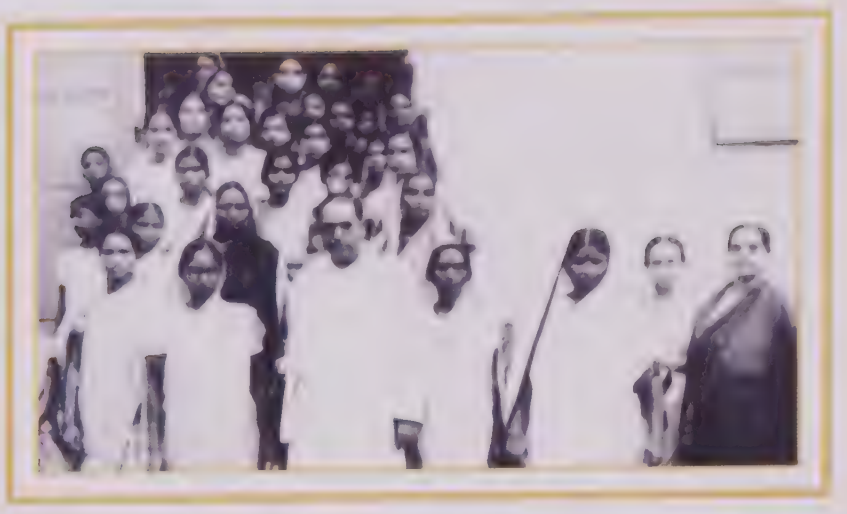
Dr. Ambedkar also started a Women Empowerment Movement in 1920. In this regard, Dr. Ambedkar launched a journal "Mooknayak" in 1920 and another journal "Bahishkrit Bharat" in 1927. He emphasized the need for education and exposed the problem of the depressed classes and also the women. He stressed the need for education to women, equal treatment with men, right to property and involvement in the political process.

Ambedkar founded a women's association in January, 1928. 500 women participated in the Kalaram Temple Satyagraha at Nasik under the leadership of Ambedkar in 1930. Some of the women who were ill-treated and sent to prison by orthodox Hindus, owing to their caste, were encouraged to participate in public functions and to address the gathering. In response to this Radhabai Vadale addressed a Press Conference in 1931 wherein she said that it is better to die than to live a life full of humiliation. The credit for this rise in self-esteem and firm determination in women who gathered enough courage to participate in activities aimed at the empowerment of women, should go to Ambedkar.

Felicitations to Dr. B.R. Ambedkar by Akhil Bharatiya Dalit Mahila Parishat on 20th July 1942 at Nagpur

More than 300 women participated in "Mahad Satyagraha" lead by Dr. Ambedkar. Dr. Ambedkar was of the opinion that all married women should assist the activities of their husband as a friend and equal and must refuse to be treated any lesser.

Dr. Ambedkar, the great visionary, also advocated family planning measures for women as early as 1942. Even though this was not taken seriously at that time by the public and the Government, family planning gained lots of importance subsequently. Ambedkar took lot of pains to make suitable provisions in the Constitution of India for protecting the welfare and civil rights of women. Dr. Ambedkar introduced Hindu Code Bill in the parliament. The Bill received strong opposition from political leaders. Dr. Ambedkar had to resign from the Cabinet of Ministers expressing his discontent over the non-acceptance of women's right by the Parliament. Gaining inspiration from Ambedkar, Tulsibhai Bansode started a newspaper "Chokhamela". Dr. Ambedkar advised women not to wear clothes which will degrade personality and character. He condemned all the bad traditions, habits and ways of life which made the life of women difficult and complex. Dr. Ambedkar spent his life for the betterment of women. His advice is said to have changed the outlook of women working at brothels, into pursuing better and socially acceptable employment. As the Chairman of the drafting committee of Constitution of India, Dr. Ambedkar introduced several articles for women empowerment in the Constitution.



Asprishya Mahila Samaj Greeting Dr.B.Ambedkar in Rajgriha at Mumbai.

Some of the articles introduced by Dr. Ambedkar in the Constitution of India are given below:

Article 14 - Equal Rights and Opportunities in political, economic and social spheres.

Article 15 - Prohibit Discrimination on the ground of Sex.

Article 15 (3) -Empowers the State to take positive discrimination in favour of women and children.

Article 16- Provides for Equality of Opportunity in matter of public employment.

Article 23 - Prohibits trafficking in human beings and forced labour.

Article 39 - Equal means of livelihood and equal pay for equal work.

Article 42 - Human conditions of work and maternity relief.

Article 46 - The state to promote with special care, the educational and economic interests of weaker section of people and to protect them from social injustice and all forms of exploitation.

Article 47 - The state to raise the level of nutrition and standard of living of its people and the improvement of public health and so on.

Article 243D -Provides for allocation of seats in the Panchayat Raj System.

Presentation of Hindu Code Bill by Dr. B.R. Ambedkar

As Minister of Law Dr. Ambedkar introduced Hindu Code Bill in Parliament and debated on the house floor. The opposition was very strong against the Bill. Dr. Ambedkar aimed to defend Hindu Code Bill by pointing out the Constitutional Principles of Equality, Liberty and Fraternity. However the Bill could not withstand the opposition from the Orthodox outlook of most of the members of the Parliament. Therefore on the eve of the first elections in 1951, Prime Minister Jawaharlal Nehru dropped the Bill by saying that there was too much opposition. As a result, Dr. Ambedkar resigned as the Law Minister.

Asprishya Mahila Samaj Mumbai greeting Dr. Ambedkar on his Birthday on14th April 1942

Dr. Ambedkar explained in his resignation letter on 27th September, 1951 that the Parliament of independent India deprived its women citizens of even basic rights.

It is a sign of a true visionary, that most of the suggestions given by Dr. Ambedkar in Hindu Code Bill at that time were later implemented by the Governments. However, women empowerment movement in India is still fighting for some justice in commonly noticed issues such as Rape, Dowry Death, Communalism, Fundamentalism, Sexual Harassment, Domestic and Social Violence, Poverty and so on. Dr. Ambedkar breathed his last on 6th December, 1956. In the condolence message, Prime Minister Jawaharlal Nehru said "Dr. Babasaheb Ambedkar was a symbol of revolt against all oppressive features of the Hindu Society". His dream of society based on general equality is yet to be realized and therefore his thoughts are important for the social reconstruction that favours women's empowerment.

D. Contribution to Indian Society

1. **Employment Exchange :** Dr. Ambedkar as the labour member in Provincial Government in British India created Employment Exchanges for the benefit of all Indian Citizens to get employment in Government Sector. The Employment Exchanges created by Ambedkar are very popular in India even after several decades.

2. **Working Hours :** The working hours prevailing in British India was 12-14 hours a day. This has been brought down to 8 hours a day by none other than Dr. B.R. Ambedkar on the 7th Session of Indian Labour Conference in New Delhi on 27th November 1942.

3. **Benefits to Women :** Dr. B.R. Ambedkar in his capacity as Minister in British India as well as Independent India has approved several rules benefitting women in India such as

   (1) Women Labour Welfare Fund.

   (2) Women and Child Labour Protection Act

   (3) Maternity Benefit for Women Labour

   (4) Mines Maternity Benefit Act.

   (5) Restoration of Ban on Employment of Women in underground work in Coal Mines.

4. **Insurance Act :** Dr. Ambedkar brought out "Insurance Act" in India. India was the first nation among the East Asian countries to introduce such act. Dr. Ambedkar introduced Employees State Insurance Scheme which helps the workers with medical care, medical leave with wages, facilities for physically disabled etc.,

Apart from the above, Dr. B.R. Ambedkar introduced the following measures for the benefit of the employees.

5. **Dearness Allowances to workers**
6. **Leave Benefit to piece workers**
7. **Revision of Scale of Pay for Employees**
8. **Coal and Mica Mines Provident Fund**
9. **Labour Welfare Fund**
10. **Indian Trade Unions**
11. **Indian Statistical Law**
12. **Indian Factory Act**
13. **Indian Water and Power Policy.**
14. **13th Finance Commission's Report which is based on Ambedkar's Ph.D thesis "The Evolution of Provisional Finance in British India" written in 1923.**
15. **Minimum Wages for the Workers**
16. **The Legal Strike**
17. **Health Insurance Scheme**
18. **Provident Fund Act**
19. **Factory Amendment Act**
20. **Labour Disputes Act.**

E. Water Policy

The development of Irrigation and Hydro Power were being controlled by the following Organizations in British India during 19th century.

1. Central Board of Irrigation
2. The Irrigation Advisor
3. The Electrical Commissioner

Dr. B.R. Ambedkar after assuming the charge as Member, Labour, Irrigation and Power in the Executive Council of Viceroy in 1942 felt that the structure of above establishments was very inadequate to meet the growing demands for adequate irrigation and power development of the country.

Ambedkar created the following organizations to provide more positive and active role in irrigation and electrical power development.

1. Central Water Ways, Irrigation and Navigation Commission (CWINC)
2. The Central Technical Board

The main objectives of these organizations were to advise on how the water resources can best be utilized and how a project can be made to serve the purposes other than irrigation. These proposals were overwhelmingly accepted by the provinces. Suitable guidelines were approved by Dr. B.R. Ambedkar for the implementation of the proposals. These organisations were later merged as Central Water and Power Commission which were further bifurcated recently as Central Water Commission and Central Electrical Authority. Dr. B.R. Ambedkar played a key role in the development of the Damodar Valley Project, Hirakud Project and Sone River Project.

The Damodar Valley Project : Dr. B.R. Ambedkar was instrumental for the development of the Damodar base in the Central Government. As a Member in the pre independence cabinet, he pursued vigorously the development proposal for the Damodar Valley.

Damodar Valley Corporation was established in July, 1948 with the primary objectives of Flood Control, Irrigation and Water Supply and Electricity Generation, Transmission and Distribution.

The Damodar River in North India was very dangerous at that time killing lakhs of people during floods. This river was known as the river of sorrows. It used to erode soil in Bihar and floods in Bengal. Floods have been occurring at regular frequencies causing untold misery and damages. Measures were taken to repair the damages and release the distress. The flood in 1943 completely disrupted the railway tracks, roadways and telecommunication. This made the Government to realize the importance of controlling the floods on Damodar River. The committee of flood control recommended construction of storage dams on Damodar River and its tributaries. The committee also recommended apart from controlling floods steps to be taken for irrigation and electricity generation. The committee further recommended that Central Government can take up these proposals which were readily approved by Dr. B.R. Ambedkar on 18th September, 1944. Dr. B.R. Ambedkar convened the meeting with the representatives of Bengal, Bihar and other Central Provinces as participants on 3rd January, 1945. Dr. B.R. Ambedkar wanted to evolve a policy which would utilize the water resources of our country to the best advantage of everybody as was done in the Tennessee Valley Scheme of USA. Dr. B.R. Ambedkar suggested that the project can be taken up with the fullest co-operation of the provinces. Both Bihar province as well as Bengal province agreed to the proposal of Dr. B.R. Ambedkar.

Damodar River Valley Project

For starting multipurpose development of project with flood control as priority, the problem of the location of the Dam, whether in Bihar or in Bengal, was sorted out. Ambedkar, by talking to the concerned authorities, invited four Engineers from USA to advise on the construction of Dam. He went to the extent of providing the insisted funds for the projects. Dr. B.R. Ambedkar emphasized that Damodar Valley project would be the first in a series of multi reservoir and multipurpose projects in the country. He sorted out all conflicts of interest and financial commitments. The Damodar Valley Corporation Bill was presented to the Constituent Assembly in December, 1947 and was passed in February, 1948. It is the matter of pride that the project was successfully completed in the period of less than 4 years, under the dynamic leadership of Dr. B.R. Ambedkar. There were no major accidents or deaths due to floods after the successful completion of this project. The dynamism and ability to handle a project of such magnitude, by Dr. B.R. Ambedkar, led to not just saving several lives but also revitalize the resources and provide a livelihood to several people in the region after the construction of the dam.

Hirakud Project : Mahanadi is the biggest river in the State of Orissa. This River was known for the floods during that time. Lakhs of people lost their lives. Ambedkar conducted several meetings with the experts and other administrative authorities and concluded Hirakud Project was technically feasible and assured all support to the Orissa Government from the Central Government for speedy implementation of the Project. Hirakud Dam is the longest dam in the world. This controls an area of 1,33,090 sq.kms. (more than twice the area of Srilanka) as the largest multipurpose valley project of the world. It is the real gift from Ambedkar for the nation with all happiness and prosperity. The timely action taken by Ambedkar substantially contributed for the development of the State of Orissa.

Hirakud River project

Sone River Valley Project : It was during the time of Ambedkar, the Sone River Valley Project was treated as a multipurpose river management scheme covering not only the potentialities for irrigation by canals and perennial hydel power for the area but also for increasing the utilization of such power for the agriculture development. Ambedkar in the conference held during March 1945 highlighted the importance of the scheme to the economic development of Uttar Pradesh, Bihar and some of the Central Provinces and States.

The development of Sone River Project basin took a different course after Dr. B.R. Ambedkar laid down his office. Apart from multipurpose river project, contribution of Ambedkar towards "Water and Indian Constitution" and also "Constitutional Issues and Inter State Rivers" were quiet immense. Ambedkar was successful in pursuing the provinces to have an All India Policy, to develop the instruments of river valley authority to manage the project Inter State rivers for multipurpose development with active participation of the Central Government.

Sone River Valley Project

Chapter - 10

EDUCATIONAL INSTITUTIONS FOUNDED BY DR. B.R. AMBEDKAR

A. People's Education Society (PES)

B. Siddarth College of Arts, Science and Commerce

C. Siddarth College of Law

D. Milind College

EDUCATIONAL INSTITUTIONS FOUNDED BY DR. B.R. AMBEDKAR

A. People's Education Society (PES)

Education is the most important factor for the development of any community, and especially for the untouchables. Dr. Ambedkar founded the People's Education Society on 8th July, 1945, after considering the importance of education in the liberation of untouchables.

The aims and objectives of the People's Education Society were:

1. To provide facilities for education in secondary, collegiate system, technical aspects, physical fitness and in several other areas of development.
2. To start and establish educational institutions such as schools, colleges, hostels, libraries and playgrounds at suitable places in the state of Bombay as well as in any other part of India and or give aid to such institutions.
3. To provide educational facilities for the poor.
4. To create and foster a general interest in education among the scheduled castes, and particularly giving them special facilities and scholarships for higher education in India and abroad.
5. To promote science, literature and fine arts to impart useful knowledge.
6. To cooperate, amalgamate or affiliate the society or any institution or institutions run by or belonging to the society, with a view to secure further advancement of the aims and objectives of the society.

The objective of the People's Education Society is not merely to give education, but to provide education in such a manner as to promote MORAL AND SOCIAL DEMOCRACY OF INTELLECTUALS. This is what modern India needs, and this is what all well-wishers of India must promote.

The members of the first Executive committee of the People's education society, Mumbai

(L to R)
Professor V.G. Rao, Prinicipal
A.B. Gajendra Gadkar,
M.V. Donde (secretary),
Dr. Ambedkar (President),
Rao Bahadur S.K. Bole, D.G. Jadhav and Kamalakant Chitre.

Dr. Ambedkar, Founder and Chairman of the People's Education Society (1946)

DR. Ambedkar with the members of the Special Committee for preliminary organisation work of the People's Education Society.

(L to R):
Prinicipal - M.B. Chitnis,
Prinicipal - V.S. Pattankar,
Prinicipal - M.V. Donde,
Prof. - B.N. Mayekar and
Kamalakant Chitre

The People's Education Society derives its inspiration from the teaching and ideals of Lord Buddha. It believes in the principles of social justice. It functions for the establishment of social justice. Its primary aim is to promote higher education among the poorer people in general, Scheduled Caste, Scheduled Tribes and other backward communities. The society is inspired by five great ideals of the founder, namely,

- **The ideal of knowledge.**
- **The ideal of compassion.**
- **The ideal of democracy.**
- **The ideal of equality.**
- **The ideal of justice.**

The society runs various academic institutions across India, including Siddarth College of Arts and Commerce, Siddarth College of Law and Milind College at Aurangabad.

B. Siddarth College of Arts, Science and Commerce

Siddarth college was founded by the People's Education Society on 19th June, 1946. Dr. Ambedkar was the Founder Chairman. The establishment of this college opened a new chapter in the history of higher education in the state of Maharashtra. Dr. Ambedkar had firm faith that education was the only instrument that could uplift the downtrodden and the oppressed. Siddarth College of Arts and Science was started in June 1949, and opened a new chapter in the academic annals of the University of Bombay. The commerce stream was started in 1980. The college is housed in Buddha Bhavan, while its office is located in Ananda Bhavan, both of which are situated at the very heart of the Fort area in the city of Bombay.

Siddarth College of Commerce and Economics, Bombay

Siddarth College of Arts and Science, Bombay

Siddarth college founded by the People's Education Society in Mumbai initially functioned from the barracks at Marine Lines.

C. Siddarth College of Law

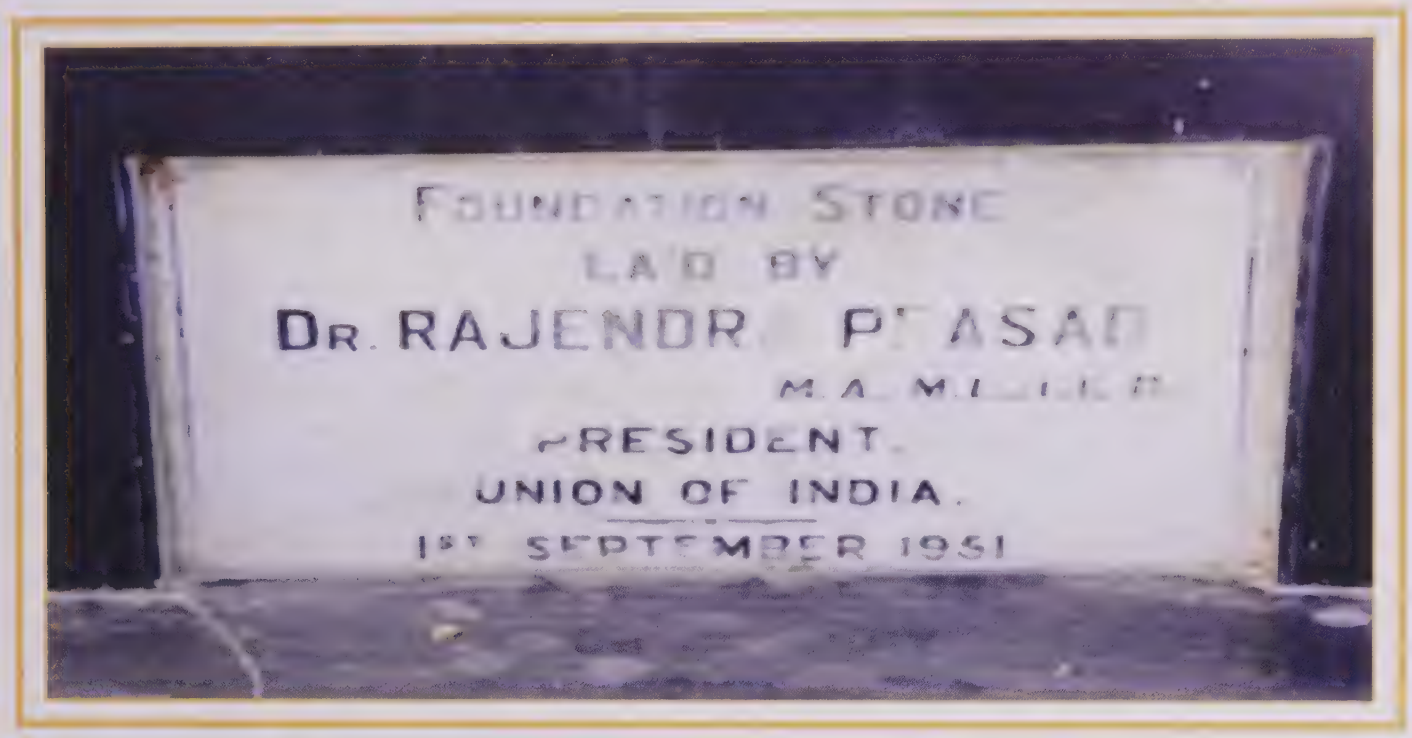
Siddarth College of Law was established in June 1956 with a view to spread legal education and impart knowledge to the poor and the middle classes. The college is named after Siddharth, to commemorate the noble ideals and teachings of Lord Buddha, and is housed in the fort area at Ananda Bhavan, which is a convenient place for earners and learners. The college provides enough opportunity for undertaking extracurricular activity in various fields such as drafting, pleading, mock trials, legal aid seminars, debates, elocution competition and sports, with a view to bring out hidden talents and have the best all-round intellectuals.

Siddarth College of Law

Dr. B.R. Ambedkar with the first batch of students of Siddarth College

D. Milind College

Milind Maha Vidyalaya was established in Aurangabad by the People's Education Society, Mumbai, formed by Dr. B.R. Ambedkar in 1945. The foundation stone for this college was laid by the then President of India, Dr. Rajendra Prasad. The growth of Milind Maha Vidyalaya prompted the leaders of the People's Education Society to divide the college into Dr. Babasaheb Ambedkar College in 1960, and Milind College of Arts and Milind College of Science in 1963. Milind College of Arts is located centrally in the city of Aurangabad, with a campus area of 216 acres. It is grant-in-aid institution, which is now affiliated to Babasaheb Ambedkar Marathawada University, Aurangabad, Maharashtra. Milind College is recognized by the University Grants Commission (UGC).



Dr. Rajendra Prasad the then president of India laying foundation stone for Milind College at Aurangabad

Different views of Milind College at Aurangaad

Chapter - 11

ORGANISATIONS FOUNDED BY DR. B.R. AMBEDKAR

A. Mahar Regiment
B. Bahishkrit Hitakarni Sabha (Depressed Classes Institute)
C. Independent Labour Party
D. Scheduled Caste Federation
E. Republican Party of India (RPI)
F. Samata Sainik Dal

Chapter 11

ORGANISATIONS FOUNDED BY DR. B.R. AMBEDKAR

A. Mahar Regiment

The Mahar Regiment is an infantry regiment of the Indian Army. Although it was originally intended to be a regiment consisting of troops from the Mahars in the state of Maharashtra, the Mahar regiment in the Indian Army includes troops from all communities and regions in India.

B.R. Ambedkar with Mahar Regiment Soldiers

Dr. B.R. Ambedkar was appointed to the Defense Advisory Committee of the Viceroy's Executive Council in July 1941. He argued for a Mahar Regiment within the military establishment. Ambedkar requested the Mahars to join the army in large numbers. As suggested by Ambedkar, the first battalion of the Mahar regiment was raised in Belgaum in 1941. The 2nd Battallion was raised in Kampetee in June 1942. The first, second, third, seventh, eighth, and thirteenth battalions were all pure Mahar battalions. Two retired Army Chiefs, K.V. Krishnarao and K. Sundarji are from the Mahar Regiment.

B.R. Ambedkar celebrating his birthday with the soldiers of Mahar Regiment

Mahar Regiment Soldiers in their March past

The 28th Biennial Conference of Mahar Regiment was conducted at Mahar Regiment Centre.

Mahar Regiment Center Binneal Programm- 2011

B. Bahishkrit Hitakarni Sabha (Depressed Classes Institute)

In order to uplift the untouchables, it was decided in a meeting held on 9th March, 1924 under the dynamic leadership of Dr. B.R. Ambedkar to establish an organization for bringing the difficulties faced by the untouchables to the notice of the Government. Based on the outcome of this meeting Ambedkar founded "Bahishkrit Hitakarni Sabha" on 20th July, 1924, which was registered under Act XXI of 1860. The Sabha was formed based on Ambedkar's principles, "Educate, Agitate and Organise". The aims and objectives of the "Bahishkrit Hitakarni Sabha" are:

a) To spread and to promote education among the people of the deprived community.

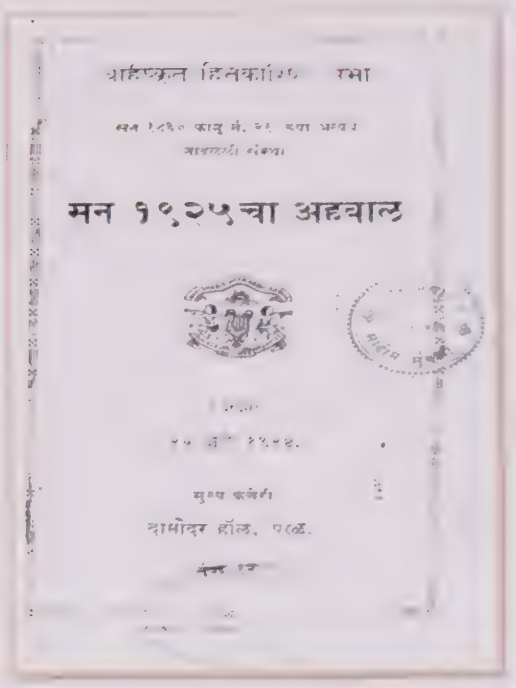
b) To spread and to promote culture among the people of the oppressed community.

c) To start industrial and agricultural schools to improve the financial conditions of the people belonging to oppressed community.

d) To bring to the notice of the Government the grievances of people of the oppressed community.

e) Ambedkar was made the Chairman of the Managing Committee of Bahishkrit Hitakarni Sabha.

Dr. B.R. Ambedkar with other leaders of Depressed Classes Institute



सन १९२५चा अहवाल

First annual report of Bahishkrit Hitakarni Sabha

Dr. B.R Ambedkar present in the First conference of All India Depressed classes at Nagpur on 8th - 9th Aug 1930

C. Independent Labour Party (India)

Dr. B.R. Ambedkar felt the need to form an independent party in order to uplift the down trodden, in addition to Bahishkrit Hitakarni Sabha (oppressed classes). Accordingly, Ambedkar formed an Indian political organisation, Indian Labour Party (India) in August 1936.

The aims and objectives of the Indian Labour Party were:

a) All the states in India should opt for large-scale industrialization.

b) Strong labour laws should be introduced by the Government to protect factory workers, to provide remunerative wages, to fix maximum hours of work, leave with pay, etc.,

c) Jagirdari system should be abolished.

d) More educational facilities particularly in technical institutes should be provided.

e) Industries should provide lucrative jobs for the people belonging to oppressed communities.

The Indian Labour Party (India) worked for a number of years, after which Ambedkar decided to form the Scheduled Caste Federation in 1942.

Dr. Ambedkar at the gathering of prominent social workers and activists of the Independent Labour Party at Mumbai. On the right of Dr. Ambedkar are C.N. Mohite Guruji, Sambhaji, Tukaram Gaekwad, Acharya Moreshvar Vasudev Donde and Ganpat Mahadev Jadhav

Dr. B.R. Ambedkar with office bearers of Independent Labour Party.

D. Scheduled Caste Federation

Dr. B.R. Ambedkar formed the All India Scheduled Caste Federation, which was the first All-India political party exclusively for scheduled caste. This Federation was formed at the National Convention held in Nagpur from 17 July to 20 July, 1942. This National Convention was presided over by Rao Bahadur N. Shivaraj, a prominent Dalit leader from South India. The following resolutions were passed in this convention:

a) The interests of Dalits were not considered favourably by the Cripps Committee and hence, the Cripps proposals were condemned.

b) Dalits should be given separate identity, and this should be recognized.

c) All the state provinces and the centre should provide more budget every year for the higher education of Dalits.

d) Both the central Government and the Provincial Ministry should provide adequate jobs, particularly for Dalits.

e) There should be reservation for Dalits in Government jobs.

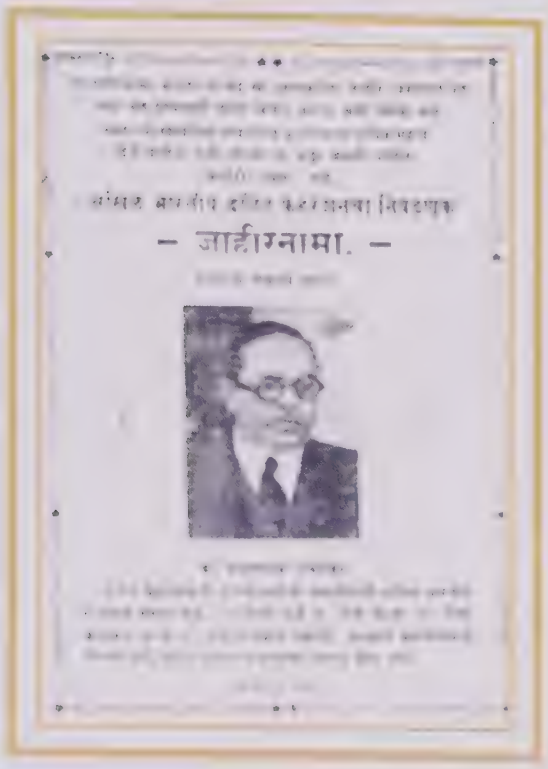
f) Dalits should get adequate representation proportionate to the population in the legislature and local self-governments. The representatives of Dalits should be elected by separate electorates.

g) British India Constitution should provide special provisions to settle the grievances of Dalits.

Dr. B.R. Ambedkar and N. Shivaraj participating in 3rd Annual conference of Scheduled caste federation held on 5th-6th May 1945 at Mumbai

Dr. B.R. Ambedkar addressing in the annual conference of all India Scheduled Caste Federation on 6th May 1945

The All India Scheduled Caste Federation contested in the general elections held in March, 1946. Out of 51 seats contested, the Scheduled Caste Federation could win only from 2 constituencies.



Election manifesto for the general election held during March 1946

The Cabinet Mission came to India on 24th March, 1946 to find solutions to the problems in India, including the problems of people belonging to scheduled caste. Unfortunately, no problems of scheduled caste were addressed by this Cabinet Mission. The Scheduled Caste Federation started a satyagraha on 15th July, 1946 at Poona, Bombay, Nagpur, Kanpur, Lucknow, etc. The outcome of this satyagraha was that S.M. Mandal, Scheduled Caste Federation Chief in Bengal, was included in the Ministry under the leadership of Jawaharlal Nehru. Ambedkar was elected to the constituent assembly from Bengal in 1946.

All India Scheduled caste federation conference held on 29th-30th Nov 1945 at Ahmedabad

The Scheduled Caste Federation contested for 34 Lok Sabha seats in the first general elections held in 1952 in independent India. Of these, only 2 candidates were elected. Ambedkar, who contested from Bombay (North), did not get elected. Dr. Ambedkar contested from Bandra in the Lok Sabha by-election.

The executive committee of Scheduled caste Federation, Delhi branch with Dr. B.R. Ambedkar

In the elections for the Legislative Assemblies of various states, the Schedule Caste Federation contested for 215 seats, of which the party won 12 seats. Ambedkar was elected from Bombay to the Rajya Sabha. The Scheduled Caste Federation played a big role in the political activities of people belonging to scheduled castes. The rights and privileges of the scheduled castes were protected by the Scheduled Caste Federation. There were branches of the Scheduled Caste Federation across India. The Scheduled Caste Federation was successful in getting the restrictions removed for untouchables in the military forces against holding the post of Officer. After a long time, Ambedkar expressed his desire to wind up the Scheduled Caste Federation and to establish a new party, Republican Party of India (RPI) to function as a strong opposition party to the ruling Congress Party.

Executive Committee meeting of Scheduled caste Federation on 24th-25th Aug 1946 at Poona with Dr. B.R. Ambedkar

E. Republican Party of India (RPI)

The Republican Party of India was formed according to the vision of Dr. B.R. Ambedkar to bring all Indians under one roof for the overall development missions. The mission of the Republican Party of India was to establish a strong development force of all Indians for their self-development and for the development of the country's strong features. One of the major achievements of the Republican Party of India was the erection of the statue of Dr. B.R. Ambedkar in front of the Parliament House, New Delhi. Even though the formation of the Republican Party of India was Ambedkar's brainchild and dream, the party could not be formed as Ambedkar breathed his last on 6th December, 1956. However, the Republican Party of India was formed by Ambedkar's chosen lieutenant on 3rd Oct, 1957, 10 months after Ambedkar's death and a year after Ambedkar embraced Buddhism along with lakhs of his followers.

The Republican Party of India was later divided. The Republican Party of India (Athawale) is a political party formed in India, a splinter group of the old Republican Party of India. The President of the Republican Party of India (Athawale) was Ramdas Athawale. In the 2004 election, it had a small representation in the Lok Sabha and was a constituent of the ruling United Progressive Alliance. All factions of the Republican Party of India, except that of Prakash Ambedkar (Ambedkar's grandson), were reunited to form a united RPI.

Republican Party of India Chief Ramdas Athawale with Chief Minister of Maharashtra Devendra Fadnavis and Prime Minister of India Narendra Modi during the foundation stone laying ceremony for Ambedkar Memorial in Mumbai

Grandson of Dr. B.R. Ambedkar, Prakash Ambedkar Leader of the Republican Party of India, addressing a huge crowd on 3rd September 2013 highlighting the principles of Dr. B.R. Ambedkar.

F. Samata Sainik Dal

Samata Sainik Dal, which is also known as the Army of Soldiers for Equality or the Party of Fighters for Equality, is a social organisation founded by Dr. B.R. Ambedkar on 25th November, 1926. The sole objective of starting Samata Sainik Dal was to safeguard the rights of all the downtrodden in Indian Society. Samata Sainik Dal is still in existence in the country, taking care of the downtrodden people.

Various activities of Samata Sainik Dal in Different States

Various activities of Samata Sainik Dal in Different States

Dr. B.R. Ambedkar with
Samata Sainik Dal social activists

Chapter - 12

NEWSPAPERS STARTED BY DR. B.R. AMBEDKAR

A. Mooknayak

B. Samatha

C. Janatha

D. Prabuddha Bharat

Chapter - 12

NEWSPAPERS STARTED BY DR. B.R. AMBEDKAR

The history of newspapers can be traced back to the handwritten newspapers that were circulated privately among merchants in Renaissance Europe in the 12th century. The first printed newspaper was brought out in Germany in the 14th century. The first newspaper in India, "Bengal Gazette" weekly edition was brought out in Calcutta in January 1780 by James Augustus Hicky, who is known as the Father of Indian Press. "Bombay Herald" was brought out in Bombay in 1789. The first vernacular newspaper was brought out on 23rd May, 1818. Since then, newspapers have been printed in almost all Indian regional languages. Newspapers became very popular with the growth of literacy in India. There are more than 5000 daily newspapers being published in India.

In the pre-independence era, and especially in the beginning of the 19th century, there were hardly any newspapers supporting the cause of the untouchables. Dr. Ambedkar felt the acute need for newspapers supporting untouchability and projecting his voice in the right spirit.

Some of the problems faced at that time are given below:

1. The newspapers did not cover the sufferings and humiliations of untouchable people.
2. No news about the oppressed people was published in the newspaper.
3. Indian newspapers were not prepared to represent the caste conflicts caused by untouchability.
4. The media at that time were not ready to focus on issues such as conflicts between caste Hindus and untouchables, particularly in villages.
5. There was under representation and discrimination of the oppressed people in the media.
6. The untouchables did not have any press.
7. Another source for discrimination in the media was the upper caste domination.
8. Satyagrahas organized by other Indian leaders were projected widely and positively in the newspapers, whereas satyagrahas organised by Ambedkar were not given publicity.

A. Mooknayak

Given these circumstances, Dr. Ambedkar started a fortnightly paper Mooknayak, in the Marathi language on 30th January, 1920, with the help of the Maharaja of Kolhapur. The meaning of Mooknayak is 'Mute Hero' to give a voice to untouchables.

मूकनायक

मूकनायक.

Mooknayak Newspaper published by Dr. B.R. Ambedkar

Although Ambedkar was not the official editor, he was the man behind Mooknayak, and it was his mouthpiece. Another leading newspaper at that time was Kesari, which refused to publish the advertisement about Mooknayak even as a paid advertisement. The reason for the denial of Mooknayak advertisement in their newspaper was because of untouchability, which was very humiliating and disgraceful for the downtrodden people.

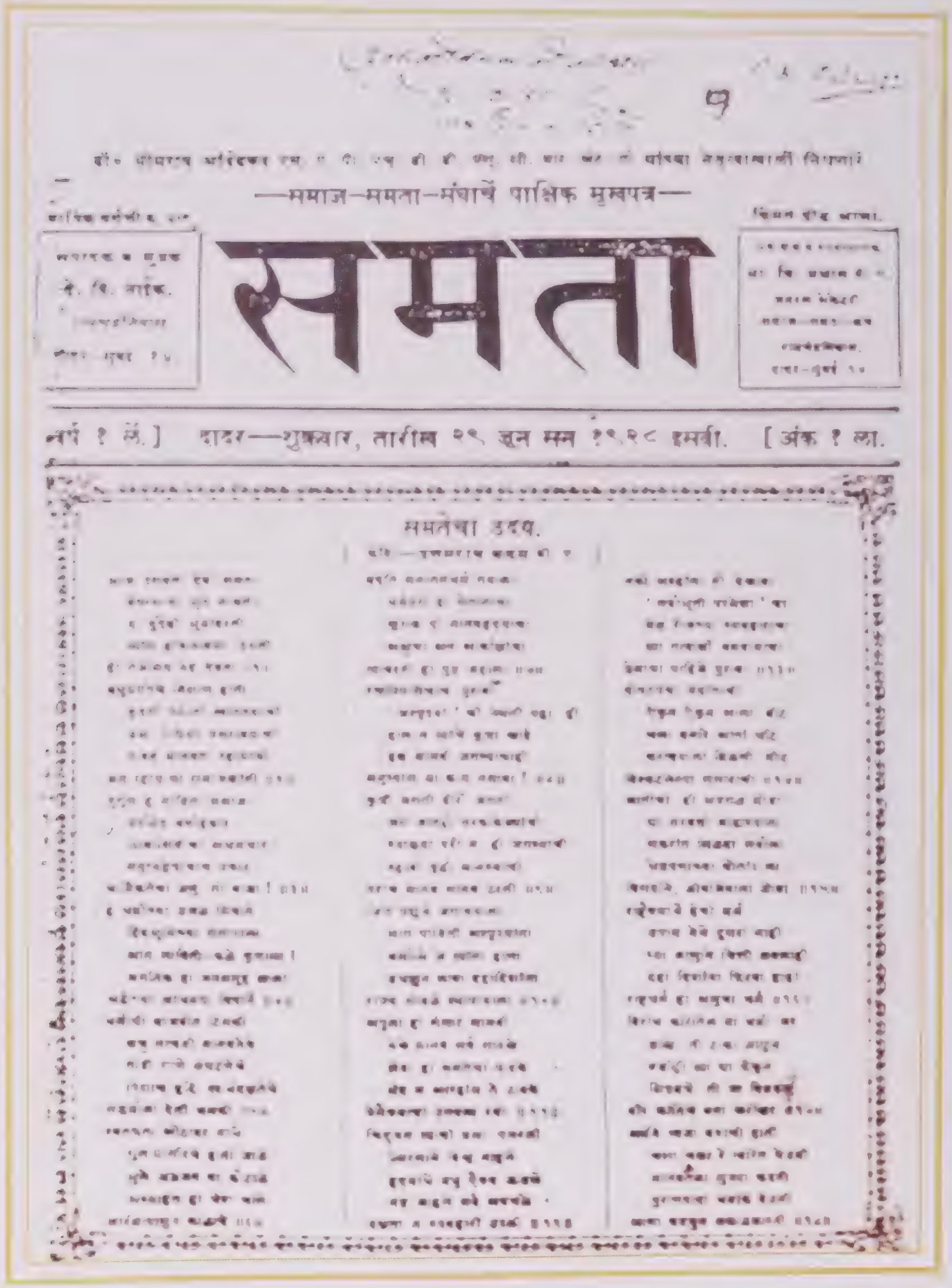
Dr. Ambedkar wrote in the first issue of Mooknayak that "The Hindu Society is like a tower of many storeys. It has neither a ladder nor door to go out... A society which believes that God exists in inanimate things, also says that people who are a part of that very society should not be touched". The caste Hindus had anticipated that the untouchables would access water from the Mahad tank by initiating satyagrahas. On 20th March, 1927, the caste Hindus of Mahad purified the Mahad Tank (Chowdar Lake) using a mixture of cow dung, cow urine, curd, and water in 108 earthen pots dipped in the tank while rendering mantras offered by their priests.

Meanwhile, Dr. Ambedkar started Bahishkrit Bharat replacing Mooknayak on 26th June, 1927 in Marathi. The first edition of Bahishkrit Bharat widely covered the Mahad agitation, which conveyed information about the right to obtain drinking water from that public tank.

Mooknayak and Bahishkrith Bharath Newspaper published by Dr. B.R. Ambedkar

B. Samatha

Under the leadership of Ambedkar, Samatha magazine was published on 29th June, 1928 with Devarao Naik as the editor of the magazine. This publication was started as a mouthpiece of the Samaj Samatha Sangh.



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समता

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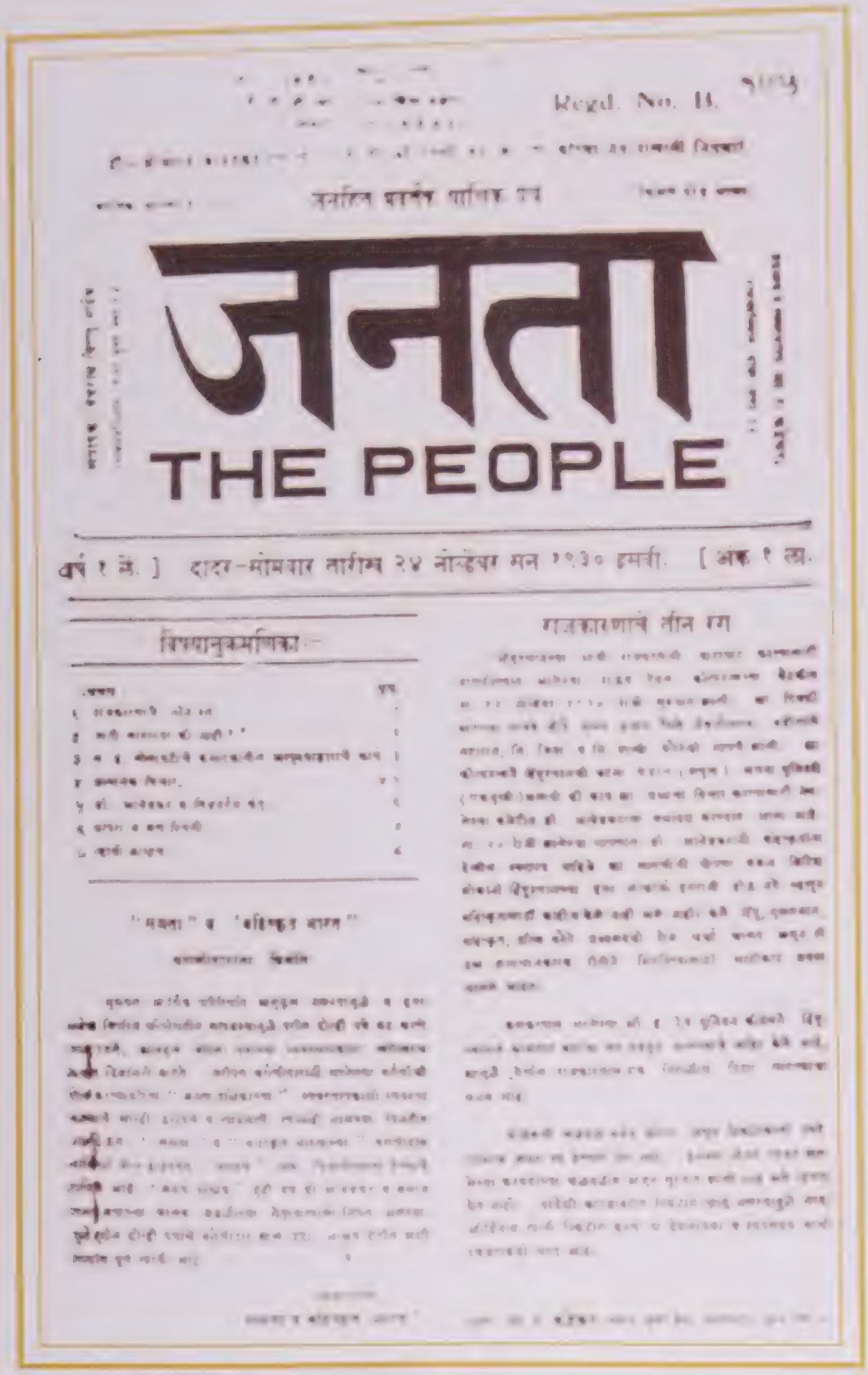
Samatha Newspaper published under the leadership of Dr. B.R. Ambedkar

C. Janatha

During his lifetime, Ambedkar started many newspapers and magazines. He also started a fortnightly magazine Janatha (the people), which was later brought out as weekly magazine from 31st October 1931. This publication endured for 26 years.

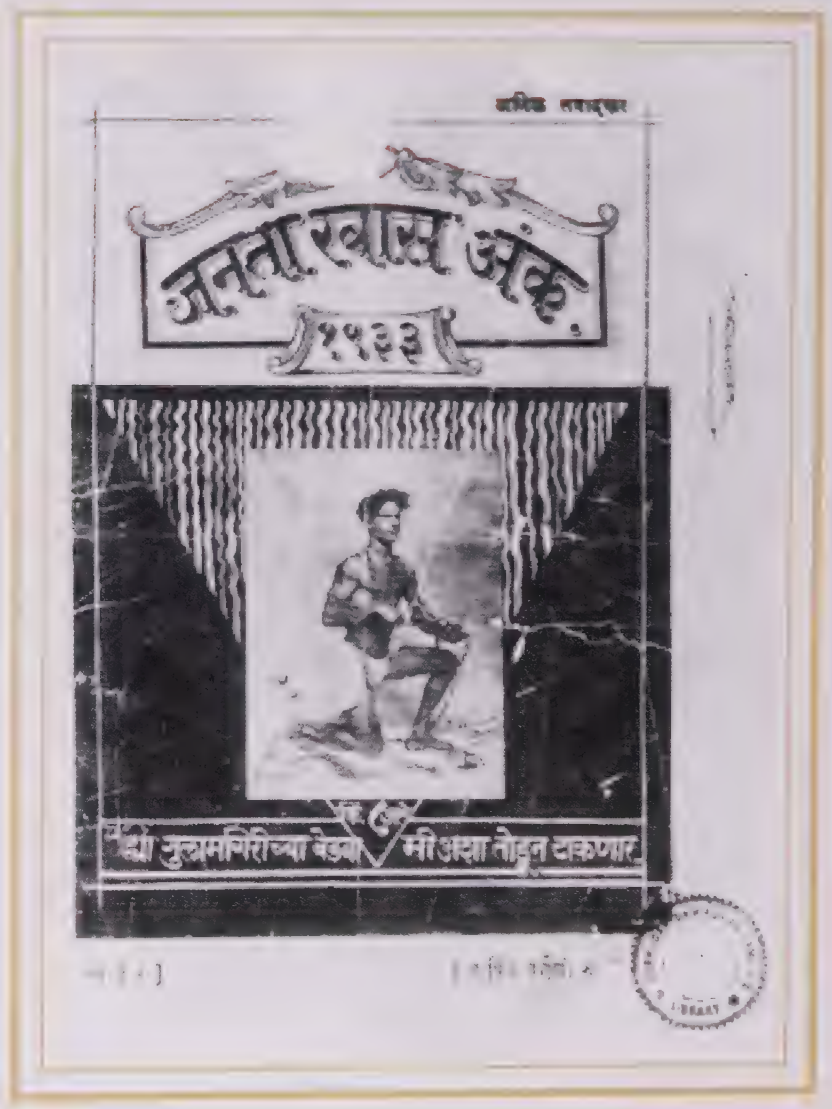

जनता
THE PEOPLE

Janatha Newspaper published by Dr. B.R. Ambedkar

Sitting L to R: Ramachandra Krishnaji Kadamb, Dr. B.R. Ambedkar and Sitaram Shivrakar

Special publications such as Janatha Swas Anka were published by the Janataha magazine on 14th April, 1933 (birth anniversary of Ambedkar) in honour of Ambedkar.

Special publication of Janatha magazine celebrating Ambedkar Jayanthi



D. Prabuddha Bharat

Ambedkar renamed Janatha magazine as Prabuddha Bharat (Enlightened India) on 4th February, 1956. The names of the magazines that Ambedkar published reflected and emphasized the direction of his movement at a particular time. He changed the name of Janatha to Prabuddha Bharat when he was in the process of launching the massive historic conversion to Buddhism.

Prabuddha Bharat News Paper published by Dr. B.R. Ambedkar

Chapter - 13

AMBEDKAR'S CONTRIBUTION TO LITERATURE

A. Writings of Dr. B.R. Ambedkar

B. Speeches of Dr. B.R. Ambedkar

C. Three Commandments of Dr. B.R. Ambedkar

D. Famous Quotes of Dr. B.R. Ambedkar

Chapter -13

AMBEDKAR'S CONTRIBUTION TO LITERATURE

Ambedkar has written on a wide range of topics about Indian social, political, economic, cultural, and religious life. Most of what he wrote, including numerous books, academic papers, magazine articles, and speeches, is widely published and available for everyone to read. There is a vital need to preserve the thoughts of this great son of India as expressed by him in his writings and speeches. Here is a humble effort to present his writings and speeches.

A. Writings of Dr. B.R. Ambedkar

"Freedom of mind is the real freedom.
A person whose mind is not free though he may not be in chains, is a slave,
not a free man. One whose mind is not free, though he may not be in prison,
is a prisoner and not a free man. One whose mind is not free though alive,
is no better than dead. Freedom of mind is the proof of one's existence. "

- Dr. B.R. Ambedkar

Dr. B.R. Ambedkar's writings and literary works corresponding to the world community from 1913-1956 played a historical role in India as well as the world. There is a great deal that we can learn from Dr. Ambedkar's ideology and philosophy through his speeches and writings from his entry into the Constituent Assembly from pre-partition Bengal until his death on 6th December 1956.

Ambedkar espoused a great love for accuracy that can be seen in all his writings. His speeches and writings reflect his thought process and his deep dedication to the ideals of justice and fair play. The subjects about which he wrote appear relevant even in the present context. Dr. Ambedkar's insight into the nature of political and social processes represents a significant phase in the evolution of the Indian politics.

To quote his own words from the introduction of his work "Who were the Shudras?".

"A historian ought to be exact, sincere, and impartial; free from passion, unbiased by interest, fear, resentment or affection; and faithful to the truth, which is the mother of history, the preserver of great actions, the enemy of oblivion, the witness of the past, the director of the future".

Summary of some of his popular writings:

Castes in India :

Ambedkar presented an academic paper titled Castes in India: Their Genesis, Mechanisms and Development, while he was still a young student at Columbia University. This paper is remarkable because it presents what is possibly the very first feminist analysis of caste system. Putting the upper caste Hindu woman at the centre of his thesis, Ambedkar argues that the caste system was created, preserved, and propagated primarily through the oppression and control of women. Since endogamy is the defining feature of caste, it is essential that women be controlled in order to preserve it. This is what led to the emergence of a range of misogynistic social practices among upper caste Hindus, such as Sati, child marriage, and forced widowhood.

Annihilation of Caste :

The best introduction to Dr. Ambedkar's writings is Annihilation of Caste. Written in the form of a speech, which was meant to be delivered at a conference that never happened (the irreverence of what Dr. Ambedkar was planning to say made the organisers uncomfortable enough to cancel the event outright), it is a scathing indictment of the caste system and a call for a revolution within Hindu society. Dr. Ambedkar covers a range of issues, from the problems and failures of the upper caste Hindu reform movement, to the root causes of social inequality and discrimination among Hindus. His arguments are sharp and logical, and he invokes several creative analogies and examples to illustrate his points, which makes the text exceptionally powerful and engaging.

Who were the Shudras ?

In this book, Dr. Ambedkar argues that the Shudras were originally Aryans belonging to the Kshatriya class. Correlations have also been drawn between the wide acceptance of Mahars in Hinduism as outcasts and untouchables because of their affiliation to Buddhist practices. In a separate chapter, Dr. Ambedkar also expresses his view regarding the partition of India in 1947, stating that if the Muslim community demanded a separate state, their interests must be safeguarded, as a threat would exist to Indian security and stability because of divided interests, as well as a chance of rebellion soon after the independence of India.

The Buddha and his Dhamma :

The Buddha and his Dhamma, a treatise on Buddha's life and Buddhism, was Ambedkar's last work. The book is treated as a holy text by Indian Buddhists. It was published in 1957 after Dr. Ambedkar's death on 6th December, 1956. The book is known for Ambedkar's review and analysis of the vast Buddhist canon and literature.

The Untouchables : Who They Were and How They Became Untouchable :

Dr. Ambedkar also wrote a number of books on Indian history. He gives an interesting account of how untouchability may have originated. He presents what is called the Broken Man Theory, which states that untouchables were originally members of nomadic tribes, who were forced to settle outside sedentary villages when their tribes were defeated in battle. The theory goes on to connect the consumption of the meat of dead cattle and the spread of Buddhism among these people, with the imposition of untouchability on them by the upper castes. By presenting untouchability as something that was imposed on innocent people through deceit and out of lust for power. Dr. Ambedkar sought to bring a radical change in the mindset of communities, which accepted their low status in society as their fate because of centuries of servitude.

What the Congress and Gandhi have Done to the Untouchables :

In the 1920s, when Dr. Ambedkar first entered the political arena, the Congress, led by Mohandas Gandhi, had begun to aggressively pursue its ideal of Swaraj or self-rule, and was gaining mass support. Ambedkar was one of the very few influential people of his time who dared to openly criticise the actions of Gandhi and the Congress at the height of their power. The book carefully traces the history of the Congress' engagement with pressing social issues such as caste and untouchability, offering ample evidence of the hypocritical shifts in its attitude towards them, and the wide chasm between their words and actions when it came to the upliftment of the untouchables.

List of Dr. Ambedkar's writings:

1. Administration and Finance of the East India Company
2. Ancient Indian Commerce
3. Castes in India; Their Mechanism, Genesis and Development
4. Small Holdings in India and their Remedies
5. Mr. Russell and the reconstruction of Society
6. The Present Problem in Indian Currency - I
7. The Present Problem in Indian Currency - II
8. Review: Currency and Exchange by H.L. Chablani
9. The Evolution of Provincial Finance in British India: A study in the Provincial Decentralisation of Imperial Finance
10. Statement of Evidence to the Royal Commission on Indian Currency
11. Statement of Evidence to the Royal Commission on Indian Currency on 15th December 1925
12. Review: Report of the Taxation Enquiry Committee, 1926
13. Untouchables or The Children of India's Ghetto
14. Essay on Untouchables and Untouchability: Social
15. Essay on Untouchables and Untouchability: Political
16. Essay on Untouchables and Untouchability: Religious
17. Philosophy of Hinduism
18. India and Pre-requisite of Communism
19. Revolution and Counter-Revolution
20. Buddha or Karl Marx
21. Riddles in Hinduism
22. The Untouchables and the Pax Britannica
23. Manu and the Shudras
24. Lectures on English Constitution
25. Paramountcy and the Claim of the Indian States to be Independent
26. Notes on Acts and Laws
27. Annihilation of Caste
28. Federation versus Freedom

29. Ranade, Gandhi and Jinnah
30. Mr. Gandhi and the Emancipation of the Untouchables
31. Communal Deadlock and a Way to Solve it
32. What Congress and Gandhi have done to the Untouchables
33. Who were the Shudras?
34. Foreword: Commodity Exchange by P.G. Salve
35. The Problem of Rupee: Its Origin and its Solution
36. History of Indian Currency and Banking
37. States and Minorities: What are their Rights and How to secure them in the Constitution of Free India
38. Foreword: Social Insurance and India by M.R. Idgunji
39. The Untouchables: Who were they and why they became Untouchables?
40. Maharashtra as a Linguistic Province (Statement submitted to the Linguistic Provinces Commission)
41. Pakistan or the Partition of India
42. Note on the Annexure - Chapter IX: A plea to the foreigner- Additional Chapter in Second Edition of what Congress and Gandhi have done to the Untouchables
43. Commercial Relations of India in the Middle Ages or the rise of Islam and the Expansion of Western Europe
44. India on the Eve of the Crown Government
45. Waiting for a Visa: Autobiographical notes
46. The Constitution of British India
47. Notes on Parliamentary Procedure
48. Notes on History of India
49. Preservation of Social Order
50. With the Hindus
51. Frustration
52. The Problem of Political Suppression
53. Which is worse? Slavery or Untouchability
54. Need for Checks and Balances- Article on Linguistic State
55. Thoughts on Linguistic States
56. Buddha and his Dhamma

B. Speeches of Dr. B.R. Ambedkar

We must break the chains, once and forever.
-Dr. Ambedkar

Dr. Ambedkar, the architect of the Indian Constitution, was a gifted orator, statesman, a patriot of sterling worth and a constant inspiration to millions of Indians against societal oppression.

Dr. Ambedkar delivered 537 speeches in English, Marathi, Hindi, and Gujarati. His speeches ranged from autobiographical speeches, social speeches, guidance to followers, economic speeches, religious speeches, speeches related to law and the Constitution, and political speeches.

The speeches highlighted below trace his journey, his rise, and growth as a leader, and his interventions that had an impact on history and the Dalit movements; this is a mere assortment, as his depth of work is very vast.

Ambedkar's speeches provided constitutional guarantees and protections for a wide range of civil liberties for individual citizens, including freedom of religion, the abolition of untouchability, and the outlawing of all forms of discrimination. On 25 November, 1949, Dr. Ambedkar gave a historic speech to the constituent assembly, which has become a reference point of sorts over the years. In his speech, popularly known as "Grammar of Anarchy", Dr. Ambedkar said :

"If we wish to maintain democracy not merely inform, but also in fact, what must we do? The first thing in my judgement we must do is to hold fast to constitutional methods of achieving our social and economic objectives. It means we must abandon the bloody methods of revolution. It means that we must abandon the method of civil disobedience, non cooperation and satyagraha. When there was no way left for constitutional methods for achieving economic and social objectives, there was a great deal of justification for unconstitutional methods. But where constitutional methods are open, there can be no justification for these unconstitutional methods. These methods are nothing but the Grammar of Anarchy and the sooner they are abandoned, the better for us."

Dr. Ambedkar was invited to Poona to address a meeting on 19th January, 1943 on the occasion of the birth anniversary of Ranade, India's patriot and reformer. Here, he delivered one of the most important speeches of his life. At the outset, he discussed three theories pertaining to estimating the greatness of a man: the Augustine theory, the theory of Buckle, and the theory of Marx. Summarizing his discussion, Dr. Ambedkar opined that a great man must be motivated by the dynamics of a social purpose and must act as the scourge and scavenger of society. In the end, he said that hero worship in the sense of expressing one's unbound admiration is one thing; to obey the hero blindly is another.

Excerpts from some of Dr. Ambedkar's great Speeches :

TO THE MASSES :

"For the past 30 years, I'm struggling to secure political rights for you people. I have got for you reserved seats in parliament and in state assemblies. I have got for you proper provision for education of you children. Today, we can progress. It is now your duty to continue the struggle unitedly for removal of educational, economic and social inequality. For this purpose, you will have to be prepared for all sorts of sacrifices and even to shed your blood".

TO THE LEADERS :

"If someone invites you to his place, you may go willingly. But you must not go there by putting your own hut on fire. If that king quarrels with you some day and drives you out of his place, where will you go? If you want to sell out yourselves you may do so, not at the cost of destroying your organization. I do not have any dangers from others, but I feel danger from our own people."

TO THE LANDLESS LABOURERS :

"I'm more worried for the landless labourers of the villages. I could not do much for them. I cannot bear their sufferings and plights. The main reasons for their sufferings is that they do not have land. Therefore they are victims of humiliations and struggle for it. If Government puts any hurdle in it, I will lead these people and will also give a legal battle for them, but I shall try to secure land for the landless".

TO HIS FOLLOWERS :

Very soon, I will embrace the religion of lord Buddha. It is a progressive religion. It is based on equality, liberty and fraternity. I could search this religion through efforts of many years. Now I will become a Buddhist very soon. Then as an untouchable I will not be able to live with you. But as a real Buddhist I will continue to struggle for your welfare. I will not tell you to become Buddhists with me. I do not want Bund Flowers. Only those who desire to take refuge in this great religion may embrace Buddhism, so that they remain in this religion with firm convictions and observe its code of conduct.

TO THE BUDDHIST MONKS :

"Buddhism is a great religion. The founder of this religion Tathagat Buddha has propagated this religion and due to its good aspects it could reach every nook and corner of India. After its great fame, this religion became extinct in 1213 BCE. There are many reasons for this. One of the reasons is also that the Buddhist monks became addicted to living luxurious and restful life. Instead of moving, they started taking rest in Viharas and indulging in writing books in praise. Now for re-establishing this religion, they will have to work hard. They will have to move from door to door. We have very few monks in the society. Therefore, the common good people should also propagate the religion and perform its rights."

TO GOVT. EMPLOYEES :

"There is some progress in education in our society. By acquiring education some people have reached to the higher positions. But these educated people have deceived me. I was hoping from them that after acquiring high education they would serve the society. But what I am seeing is that a crowd of small and big clerks has gathered around, who are busy in filling their belly. Those who are employed in Government services. It is their duty that they should contribute willingly 20th part of their salary to the cause. Then only one family will improve. The boy who is educating in a village the entire society has expectations from him. One educated social worker can prove a boon for them."

TO STUDENTS AND YOUTHS:

My appeal to the students is that after acquiring education, instead of doing some clerical job, he should serve his village or locality people, by which, exploitation and injustice arising out of ignorance can be stopped. Your emancipation lies in the emancipation of the society. Today my position is like a big pole. Supporting a hung tent. I am worried about when this pole will not be there. I am not keeping good health. I do not know, when I will go away from you. I am not finding any young man, who will protect the interests of these crores of helpless and hopeless people. When I think that though I am so highly educated, a Brahmin who is cleaning utensils in kitchen considers me untouchable, what will happen to the crores of my brethren? I feel that if some young men come forward, I will happily go away. In the last, I would like to tell you "Educate yourself, then Organise and be optimistic and then struggle for your rights. Only in this, lies your emancipation and welfare."

To conclude, let us remember Dr.Ambedkar' s 1942 speech where he says :

"My final words of advice to you are educate, agitate and organize; have faith in yourself. With justice on our side, I do not see how we can lose our battle. The battle to me is a matter of joy. The battle is in the fullest sense spiritual. There is nothing material or social in it. For ours is a battle, not for wealth or for power. It is a battle for freedom. It is a battle for the reclaimation of human personality".

This is the most inspiring speech for all Dalit movements - even today it reads like a ready recipe for all movements that are fighting for justice in India.

C. The Three Commandments - Educate, Agitate & Organise

Ambedkar was born in the Mahar community, which was considered to be an untouchable community. Despite poverty and lack of facility, Ambedkar became the first Law Minister in independent India and was also the Father of the Indian Constitution. Educate, Agitate, Organise are the three final commandments of Dr. B.R. Ambedkar. These three words are his slogans based on Buddhist Philosophy - Educate, Agitate, Organise.

EDUCATE:

An uneducated person cannot read and write, and hence he is deprived of all the knowledge and wisdom he can get through books and other mediums. An educated man has all the windows open towards the outside world. The development of a nation is directly proportional to the proportion of educated population. The sustainment of the development definitely requires education. Getting educated does not mean acquiring degrees given by Universities; we should get educated based on Babasaheb's mission on freedom in living. We must learn Dr. B.R. Ambedkar's ideology and strategy to strengthen our people. It is only through educating people that we can spread knowledge throughout the world.

AGITATE:

To agitate does not mean to agitate physically. It does not mean to go out and start protesting violently on the streets without getting educated first. Mentally, we should stir up our thoughts on the strategies of Dr. B.R. Ambedkar. We need an agitation of thoughts in our mind in order to move to the next stage, i.e., Organise.

ORGANISE:

One should get educated and allow his thoughts to agitate so that further things can be organized systematically. Agitated minds for a common mission will help them to unite and to organize further. One must be honest with his intentions and missions to organize things.

Dr. Ambedkar had given prime importance to education. Without education, the existence of mankind is not safe. "Educate, Agitate & Organise" means to create power in people to achieve the basic rights in the society for life. Educate, Agitate & Organise, the three Commandments are very necessary for the upliftment of the untouchables. Educate, Agitate & Organise is applicable not only for untouchables but also for the society as a whole.

D. Famous quotes of DR. B.R. Ambedkar

There are thousands of "Quotes" of Dr. B.R. Ambedkar, which are mostly collected from his speeches, books and articles. Quotes of Dr. B.R. Ambedkar are very meaningful, crisp and applicable at all times. It is not practicable to write all the Quotes of Dr. B.R. Ambedkar in this publication due to various reasons. However, some of his important quotes are give blow,

"Life should be great rather than long"

DR. B. R. AMBEDKAR

"We are Indians, firstly and lastly"

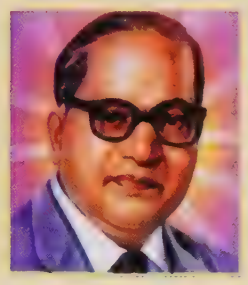
DR. B. R. AMBEDKAR

"So long as you do not achieve social liberty, whatever freedom is provided by the law is of no avail to you"

DR. B. R. AMBEDKAR

"Political power is the key to all social progress"

DR. B. R. AMBEDKAR



"The relationship between husband and wife should be one of closest friends"

DR. B. R. AMBEDKAR

"If one's education is detrimental to the welfare of the poor, the educated man is a curse to the society"

DR. B. R. AMBEDKAR

"The priestly class must be brought under control by some such legislation. It will prevent it from doing mischief and from misguiding people. It will democratise it by throwing it open to every one. It will certainly help to kill the Brahminism and will also help to kill Caste, which is nothing but Brahminism incarnate"

DR. B. R. AMBEDKAR

"Do not believe in fate. Believe in your strength"

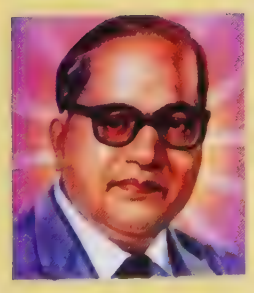
DR. B. R. AMBEDKAR

"I am not in the habit of entering into controversy with my opponents unless there are special reasons which compel me to act otherwise"

DR. B. R. AMBEDKAR

"Chaturvarna is harmful because the effect of the Varnavyavastha is to degrade the masses by denying them opportunity to acquire knowledge and to emasculate them by denying them the right to be armed"

DR. B. R. AMBEDKAR



"The sanctity of Caste and Varna can be destroyed only by discarding the divine authority of the Shastras"

DR. B. R. AMBEDKAR

"The masses do not make any distinction between texts which are genuine and texts which are interpolations"

DR. B. R. AMBEDKAR

**"None of the saints ever attacked the Caste System.
On the contrary, they were staunch believers in the System of Castes. Most of them lived and died as members of the castes which they respectively belonged"**

DR. B. R. AMBEDKAR

"The saints have never according to my study carried on a campaign against Caste and Untouchability. They were not concerned with the struggle between men. They were concerned with the relation between man and God. They did not preach that all men were equal. They preached that all men were equal, in the eyes of God"

DR. B. R. AMBEDKAR

"Anyone who relies on an attempt to turn the members of the caste Hindus into better men by improving their personal character is in my judgment wasting his energy and bugging an illusion"

DR. B. R. AMBEDKAR

"A good man cannot be a master and a master cannot be a good man"

DR. B. R. AMBEDKAR

"A society based on Varna or Caste is a society which is based on a wrong relationship"

DR. B. R. AMBEDKAR

"One does not like to make personal reference in an argument which is general in its application. But when one preaches a decline and holds it as a dogma there is a curiosity to know how far he practises what he preaches"

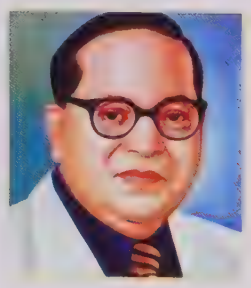
DR. B. R. AMBEDKAR

"Stability is wanted but not at the cost of change when change is imperative"

DR. B. R. AMBEDKAR

"Adjustment is wanted but not at the sacrifice of social justice"

DR. B. R. AMBEDKAR



"Varna and Caste are two very different concepts. Varna is based on the principle of each according to his worth-while Caste is based on the principle of each according to his birth"

DR. B. R. AMBEDKAR

"A politician must know that Society cannot bear the whole truth and that he must not speak the whole truth; if he is speaking the whole truth it is bad for his politics"

DR. B. R. AMBEDKAR

"People and their Religion must be judged by social standards based on social ethics. No other standard would have any meaning if religion is held to be a necessary good for the well-being of the people"

DR. B. R. AMBEDKAR

"The world is a very imperfect world and any one who wants to live in it must bear with its imperfections"

DR. B. R. AMBEDKAR

"A great man is different from an eminent one. In that he is ready to be the servant of the society"

DR. B. R. AMBEDKAR

"People and their religion must be judged by social standards based on social ethics. No other standard would have any meaning if religion is held to be necessary good for the well-being of the people"

DR. B. R. AMBEDKAR

"Cultivation of mind should be the ultimate aim of human existence"

DR. B. R. AMBEDKAR

"Every man who repeats the dogma of Mill that one country is no fit to rule another country must admit that one class is not fit to rule another class"

DR. B. R. AMBEDKAR

"For a successful revolution it is not enough that there is discontent. What is required is a profound and thorough conviction of the justice, necessity and importance of political and social rights"

DR. B. R. AMBEDKAR

"History shows that where ethics and economics come in conflict, victory is always with economics. Vested interests have never been known to have willingly divested themselves unless there was sufficient force to compel them"

DR. B. R. AMBEDKAR

"I like the religion that teaches liberty, equality and fraternity"

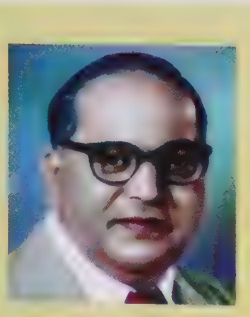
DR. B. R. AMBEDKAR

"I measure the progress of a community by the degree of progress which women have achieved"

DR. B. R. AMBEDKAR

"In Hinduism, conscience, reason and independent thinking have no scope for development"

DR. B. R. AMBEDKAR

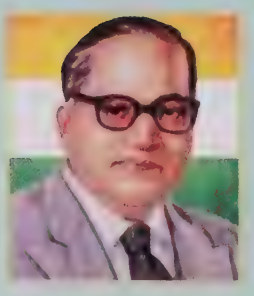


"Indians today are governed by two different ideologies. Their political ideal set in the preamble of the Constitution affirms a life of liberty, equality and fraternity. Their social ideal embodied in their religion denies them"

DR. B. R. AMBEDKAR

"Law and order are the medicine of the body politic and when the body politic gets sick, medicine must be administered"

DR. B. R. AMBEDKAR



"What are we having this liberty for? We are having this liberty in order to reform our social system, which is full of inequality, discrimination and other things, which conflict with our fundamental rights"

DR. B. R. AMBEDKAR

"Men are mortal. So are ideas. An idea needs propagation as much as a plant needs watering. Otherwise both will wither and die"

DR. B. R. AMBEDKAR

"Political tyranny is nothing compared to the social tyranny and a reformer who defies society is a more courageous man than a politician who defies Government"

DR. B. R. AMBEDKAR

"If I find the constitution being misused, I shall be the first to burn it"

DR. B. R. AMBEDKAR

"On the 26th of January 1950, we are going to enter into a life of contradictions. In politics we will have equality and in social and economic life we will have inequality"

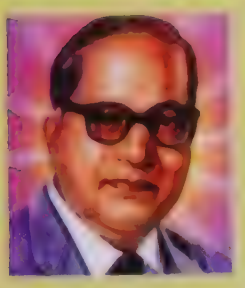
DR. B. R. AMBEDKAR

"The sovereignty of scriptures of all religions must come to an end if we want to have a united integrated modern India"

DR. B. R. AMBEDKAR

"Unlike a drop of water which loses its identity when it joins the ocean, man does not lose his being in the society in which he lives. Man's life is independent. He is born not for the development of the society alone, but for the development of his self"

DR. B. R. AMBEDKAR



"Lost rights are never regained by appeals to the conscience of the usurpers,
but by relentless struggle... Goats are used for sacrificial offerings and not lions"

DR. B. R. AMBEDKAR

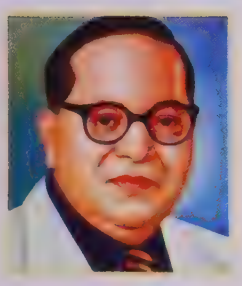
"Religion if it is to function must be in accord with reason which is merely another name for science"

DR. B. R. AMBEDKAR

"In politics we will be recognizing the principle of one man one vote and one vote one value. In our social and economic life, we shall, by reason of our social and economic structure, continue to deny the principle of one man one value. How long shall we continue to live this life of contradictions? How long shall we continue to deny equality in our social and economic life ?

If we continue to deny it for long, we will do so only by putting our political democracy in peril. We must remove this contradiction at the earliest possible moment or else those who suffer from inequality will blow up the structure of political democracy which this Assembly has so laboriously built up"

DR. B. R. AMBEDKAR



I do not want that our loyalty as Indians should be in the slightest way affected by any competitive loyalty whether that loyalty arises out of our religion, out of our culture or out of our language.
I want all people to be Indians first, Indians last and nothing else but Indians

DR. B. R. AMBEDKAR

"In the Hindu religion, one can[not] have freedom of speech. A Hindu must surrender his freedom of speech. He must act according to the Vedas. If the Vedas do not support the actions, instructions must be sought from the Smritis, and if the Smritis fail to provide any such instructions, he must follow in the footsteps of the great men. He is not supposed to reason. Hence, so long as you are in the Hindu religion, you cannot expect to have freedom of thought"

DR. B. R. AMBEDKAR

"Machinery and modern civilization are indispensable for emancipating man from leading the life of a brute, and for providing him with leisure and making a life of culture possible"

DR. B. R. AMBEDKAR

"The poor are made to suffer wants, privations and humiliation not because it was pre ordained by sins committed in their previous births, but because of the overpowering tyranny and treachery of those who are above them. The sooner the poor remove the foolish belief that their miseries were preordained, the better"

DR. B. R. AMBEDKAR

"Slavery does not merely mean a legalised form of subjection. It means a state of society in which some men are forced to accept from other the purposes which control their conduct"

DR. B. R. AMBEDKAR

"Hero-worship in the sense of expressing our unbound admiration is one thing. To obey the hero is a totally different kind of worship. There is nothing wrong in the former while the latter is no doubt a most pernicious thing"

DR. B. R. AMBEDKAR

"The WORLD and MAN can be explained by human REASON and ENDEAVOUR. You don't need to invoke the supernatural for the purpose. The supernatural is the product of weak human capacities or underdeveloped state of affairs"

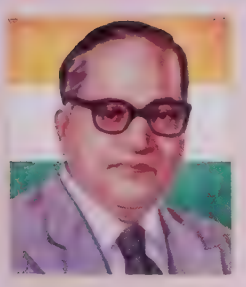
DR. B. R. AMBEDKAR

"When the question of the National flag and the National Emblem was being considered by the Constituent Assembly we could not find any suitable symbol from the Brahminic culture. Ultimately, the Buddhist culture came to our rescue and we accept the Wheel of Law (Dharma-Chakra) as the National Symbol"

DR. B. R. AMBEDKAR

"Society has to choose one of the three alternatives. Society may choose not to have any dhamma, as an instrument of Government..This means society chooses the road to anarchy. Secondly, society may choose the police, that is, dictatorship as an instrument of Government. Thirdly, society may choose dhamma plus the magistrate wherever people fail to observe the dhamma, as an instrument of Government. In anarchy and dictatorship, liberty is lost. Only in the third case liberty survives"

DR. B. R. AMBEDKAR



"A linguistic State with its regional language as its official language may easily develop into an independent nationality. The road between an independent nationality and an independent state is very narrow. If this happens, India will cease to be modern India we have and will become the medieval India consisting of a variety of states indulging in rivalry and warfare"

DR. B. R. AMBEDKAR

"The aim of human society must be to enable every person to lead a life of culture which means the CULTIVATION of the MIND as distinguished from the satisfaction of mere PHYSICAL WANTS, while the ultimate goal of a brute's life is reached once his physical appetites are satisfied, the ultimate goal of a man's existence is not reached unless and until he has fully CULTIVATED his MIND"

DR. B. R. AMBEDKAR

"The slogan of a democratic society must be machinery and more machinery, civilization and more civilization"

DR. B. R. AMBEDKAR

"Dragging on life some how or to live like a crow for thousand years is not the only way and worthy way in this world. Life can be ennobled by sacrificing it for a lasting good such as the cause of truth, a vow, honor or country"

DR. B. R. AMBEDKAR

"Better die in the prime of youth for a great cause than to live like an oak and do nothing"

DR. B. R. AMBEDKAR

"The British have done many good things in India for the Indians. They have improved their roads, contributed canals on or more scientific principles, effected their transport by rail, carried their letters by penny post, flashed their messages by lighting, improved their currency, regulate their weight and measures, corrected their notions of geography, astronomy and medicine, and stopped their internal quarrels and effected some advancement in their material conditions"

DR. B. R. AMBEDKAR

"My social philosophy may be said to be enshrined in three words, Liberty, Equality and Fraternity. Let no one; however, say that I have borrowed my philosophy from the French Revolution. I have not. My philosophy has roots in religion and not in political science. I have derived them from the teachings of my master, the Buddha"

DR. B. R. AMBEDKAR

"I prefer Buddhism because it gives three preambles in combination, which no other religion does"

DR. B. R. AMBEDKAR

"The only difference between the congress and the Hindu Maha Sabha is that the latter is crude in its utterances and brutal in its actions while the congress is politic and polite. Apart from this difference of fact, there is no other difference between the congress and the Hindu Maha Sabha"

DR. B. R. AMBEDKAR

"Whatever fame and glory India achieved in ancient times in the political field, the credit for it goes entirely to the Non-Aryan Nagas"

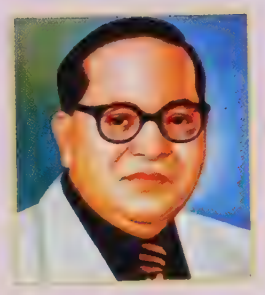
DR. B. R. AMBEDKAR

"The caste system is a system, which is infested with the spirit of isolation, and in fact it makes isolation of one caste from another a virtue. The isolation of the class system. But it does not make isolation virtue not does it prohibit social intercourse"

DR. B. R. AMBEDKAR

"The first thing requiring for the successful working of democracy is that there must be no glaring inequalities and there must neither an oppressed class nor a suppressed class, and workers remain workers. The privileged remain privileged and the serfs remain serfs"

DR. B. R. AMBEDKAR



"Give up the idea that parents give Janma to the child and not destiny (Karma). They can mould the destiny of their children by giving them Education"

DR. B. R. AMBEDKAR

"You may dislike exceedingly a scheme of morality, which, if universally practised within a nation, would make that nation the strongest nation on the face of the earth"

DR. B. R. AMBEDKAR

"Change is the law of life for individuals as well as for society"

DR. B. R. AMBEDKAR

"Caste in India means an artificial chopping off of the population into fixed and definite units, each one prevented from fusing into another through the custom of endogamy. Endogamy is the only characteristic that is peculiar to caste. Superposition of endogamy on exogamy means the creation of caste"

DR. B. R. AMBEDKAR

"The name Hindu is itself a foreign name. It was given by the Mohammedans to the natives for the purpose of distinguishing themselves. It does not occur in any Sanskrit work prior to the Mohammedan invasion. They did not feel the necessity of a common name because they had no conception of their having constituted a community"

DR. B. R. AMBEDKAR

"Breaking up the Caste System was not to bring about inter-caste dinners and inter-caste marriages, but to destroy the religious notions on which Caste was founded"

DR. B. R. AMBEDKAR

"Exogamy had been the rule in all matrimonial relations. A Caste is an enclosed Class"

DR. B. R. AMBEDKAR

"Caste existed long before Manu"

DR. B. R. AMBEDKAR

"Social reform in India has few friends and many critics"

DR. B. R. AMBEDKAR

"Makers of political constitutions must take account of social forces"

DR. B. R. AMBEDKAR

"The social status of an individual by itself often becomes a source of power"

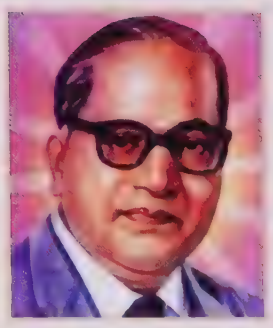
DR. B. R. AMBEDKAR

"Religion is the source of power as illustrated by the history of India"

DR. B. R. AMBEDKAR

"Without social efficiency no permanent progress in the other fields of activity was possible"

DR. B. R. AMBEDKAR



"History bears out the proposition that political revolutions have always been preceded by social and religious revolutions"

DR. B. R. AMBEDKAR

"The emancipation of the mind and the soul is a necessary preliminary for the political expansion of the people"

DR. B. R. AMBEDKAR

"Castes have no mercy for a sinner who has the courage to violate the code. The penalty is excommunication and the result is a new caste"

DR. B. R. AMBEDKAR

"Sentiment must be outlawed from the domain of science and things should be judged from an objective standpoint"

DR. B. R. AMBEDKAR

"Religion, social status and property are all sources of power and authority, which one man has, to control the liberty of another"

DR. B. R. AMBEDKAR

"By not permitting readjustment of occupations, caste becomes a direct cause of much of the unemployment we see in the country"

DR. B. R. AMBEDKAR

"As an economic organization, Caste is therefore a harmful institution in as much as it involves the subordination of man's natural powers and inclinations to the exigencies of social rules"

DR. B. R. AMBEDKAR

"Caste system is a social division of people of the same race"

DR. B. R. AMBEDKAR

"Hindu society as such does not exist. It is only a collection of castes. Each caste is conscious of its existence. Its survival is the be all and end all of its existence"

DR. B. R. AMBEDKAR

"Men do not become a society by living in physical proximity any more than a man ceases to be a member of his society by living so many miles away from other men. Secondly similarity in habits and customs, beliefs and thoughts is not enough to constitute men into society"

DR. B. R. AMBEDKAR

"Culture spreads by diffusion"

DR. B. R. AMBEDKAR

"The ideal Hindu must be like a rat living in his own hole refusing to have any contact with others"

DR. B. R. AMBEDKAR

"Men constitute a society because they have things which they possess in common. To have similar thing is totally different from possessing things in common. And the only way by which men can come to possess things in common with one another is by being in communication with one another. It is true that man cannot get on with his fellows. But it is also true that he cannot do without them"

DR. B. R. AMBEDKAR

"There is only one period in Indian history which is a period of freedom, greatness and glory. That is the period of the Maurya Empire. At all other times the country suffered from defeat and darkness. But the Maurya period was a period when Chaturvarnya was completely annihilated, when the Shudras, who constituted the mass of the people, came into their own and became the rulers of the country"

DR. B. R. AMBEDKAR

"The intellectual class is the class which can foresee, it is the class which can advise and give lead. In no country does the mass of the people live the life of intelligent thought and action. It is largely imitative and follows the intellectual class. There is no exaggeration in saying that the entire destiny of a country depends upon its intellectual class. If the intellectual class is honest, independent and disinterested it can be trusted to take the initiative and give a proper lead when a crisis arises"

DR. B. R. AMBEDKAR

"Education everyone must have. Means of defence everyone must have. These are the paramount requirements of every man for his self-preservation"

DR. B. R. AMBEDKAR

"Religion, in the sense of spiritual principles, truly universal, applicable to all races, to all countries, to all times"

DR. B. R. AMBEDKAR

"The priestly class must be brought under control by some such legislation. It will prevent it from doing mischief and from misguiding people. It will democratise it by throwing it open to every one. It will certainly help to kill the Brahminism and will also help to kill Caste, which is nothing but Brahminism incarnate"

DR. B. R. AMBEDKAR

A man's power is dependent upon (1) physical heredity,
(2) social inheritance or endowment in the form of parental care, education, accumulation of scientific knowledge, everything which enables him to be more efficient than the savage, and finally, (3) on his own efforts

DR. B. R. AMBEDKAR

"Religion must mainly be a matter of principles only. It cannot be a matter of rules"

DR. B. R. AMBEDKAR

"There cannot be a more degrading system of social organization than the Chaturvarnya. It is the system which deadens, paralyses and cripples the people from helpful activity"

DR. B. R. AMBEDKAR

"Caste among Non-Hindus is fundamentally different from caste among Hindus"

DR. B. R. AMBEDKAR

"The strength of a society depends upon the presence of points of contact, possibilities of interaction between different groups which exist in it"

DR. B. R. AMBEDKAR

"The question is not whether a community lives or dies; the question is on what plane does it live"

DR. B. R. AMBEDKAR

"Unless you change your social order you can achieve little by way of progress. You cannot mobilize the community either for defence or for offence"

DR. B. R. AMBEDKAR

"The abolition of sub-Castes will only help to strengthen the Castes and make them more powerful and therefore more mischievous. This remedy is therefore neither practicable nor effective"

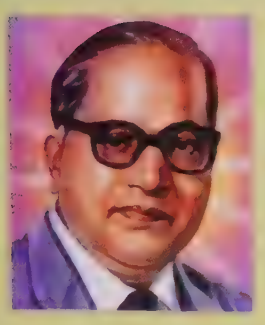
DR. B. R. AMBEDKAR

"Inter-dining has not succeeded in killing the spirit of Caste and the consciousness of Caste"

DR. B. R. AMBEDKAR

"The real remedy is inter-marriage. Fusion of blood can alone create the feeling of being kith and kin"

DR. B. R. AMBEDKAR



"The real remedy for breaking Caste is inter-marriage. Nothing else will serve as the solvent of Caste"

DR. B. R. AMBEDKAR

"The destruction of Caste does not therefore mean the destruction of a physical barrier. It means a notional change"

DR. B. R. AMBEDKAR

"The enemy, you must grapple with, is not the people who observe Caste, but the Shastras which teach them this religion of Caste"

DR. B. R. AMBEDKAR

"The real remedy is to destroy the belief in the sanctity of the Shastras"

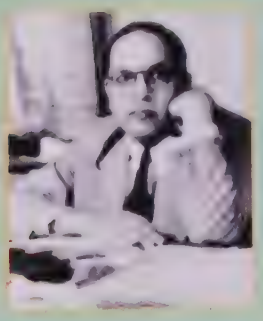
DR. B. R. AMBEDKAR

"People will not change their conduct until they cease to believe in the sanctity of the Shastras on which their conduct is founded"

DR. B. R. AMBEDKAR

"You must not only discard the Shastras, you must deny their authority, as did Buddha and Nanak"

DR. B. R. AMBEDKAR



"Knowing the proper ways and means is more important than knowing the ideal" It means a notional change"

DR. B. R. AMBEDKAR

"Caste has a divine basis. You must therefore destroy the sacredness and divinity with which Caste has become invested. In the last analysis, this means you must destroy the authority of the Shastras and the Vedas"

DR. B. R. AMBEDKAR

"A revolutionist is not the kind of man who becomes a Pope and that a man who becomes a Pope has no wish to be a revolutionist"

DR. B. R. AMBEDKAR

"An intellectual man can be a good man but he can easily be a rogue"

DR. B. R. AMBEDKAR

"Man's life is generally habitual and unreflective"

DR. B. R. AMBEDKAR

"Sadachar does not mean good acts or acts of good men. It means ancient custom good or bad"

DR. B. R. AMBEDKAR

"Reason and morality are the two most powerful weapons in the armoury of a Reformer. To deprive him of the use of these weapons is to disable him for action"

DR. B. R. AMBEDKAR

"You must destroy the Religion of the Shrutis and the Smritis. Nothing else will avail"

DR. B. R. AMBEDKAR

"Rules are practical; they are habitual ways of doing things according to prescription. But principles are intellectual; they are useful methods of judging things"

DR. B. R. AMBEDKAR

"Doing what is said to be, good by virtue of a rule and doing good in the light of a principle are two different things. The principle may be wrong but the act is conscious and responsible. The rule may be right but the act is mechanical"

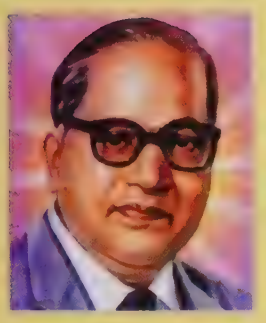
DR. B. R. AMBEDKAR

"You may dislike exceedingly a scheme of morality, which, if universally practised within a nation, would make that nation the strongest nation on the face of the earth"

DR. B. R. AMBEDKAR

"Change is the law of life for individuals as well as for society"

DR. B. R. AMBEDKAR



"Democracy is not merely a form of Government. It is primarily a mode of associated living, of conjoint communicated experience. It is essentially an attitude of respect and reverence towards fellowmen"

DR. B. R. AMBEDKAR

"Hindus realize that they are the sick men of India and that their sickness is causing danger to the health and happiness of other Indians"

DR. B. R. AMBEDKAR

"Poverty gives rise to sorrow. But removal of poverty does not necessarily give rise to happiness. Not high standard of living but a standard of culture is what gives happiness"

DR. B. R. AMBEDKAR

"To the Untouchables, Hinduism is a veritable chamber of harrows. The iron law of caste, the heartless law of karma and the senseless law of status by birth are veritable instruments of torture, which Hinduism has forged against the Untouchables"

DR. B. R. AMBEDKAR

"The teachings of Buddha are eternal, but even Buddha did not proclaim them to be infallible. The religion of Buddha has the capacity to change according to times, a quality which no other religion can claim to have... Now what is the basis of Buddhism ? If you study carefully, you will see that Buddhism is based on reason. There is an element of flexibility inherent in it, which is not found in any other religion"

DR. B. R. AMBEDKAR

Chapter - 14

INDIAN CONSTITUTION

Chapter 14

INDIAN CONSTITUTION

The people of India resisted the British administration and fought for independent India. Sincere efforts were made to send back the British from India right from 1857 until 1947. Moreover, the British Government also suffered considerably during the Second World War; hence they decided to make India an independent nation. The British Parliament decided on 14th July 1946 to give independence to India. Accordingly, India became independent on 15th August 1947.

Any independent country should have a constitution of its own to run the country smoothly and efficiently. Dr. Rajendra Prasad was the first President of independent India. Pandit Jawaharlal Nehru and Sardar Vallabhbhai Patel were the Prime Minister and Home Minister, respectively, of independent India. Both Pandit Jawaharlal Nehru and Sardar Vallabhbhai Patel suggested that Sir Ivor Jennings, who was an expert in the field of constitution, could write the Indian Constitution. M.K. Gandhi, the father of the nation, after learning about Ambedkar's proposals, had a meeting with them, informing them that bringing Sir Ivor Jennings from a foreign country to write the Indian Constitution might not speak good of the country. This may indicate that nobody in India could take up the task and responsibility for finalizing the Indian Constitution. The Constitution of any country should depend on its local conditions, circumstances prevailing therein, traditions and customs of people, financial stringencies, culture, language, religion, caste, etc. Gandhi suggested that Dr. B.R. Ambedkar, a famous economist of international repute, brilliant advocate, expert social worker, has first-hand information about all these requirements, having been born and brought up in India. Dr. Ambedkar was also fully aware of the constitutional provisions of other advanced countries. The merits and demerits of different constitutions all over the world that were suitable or otherwise to the Indian Constitution were very well known to Ambedkar. Gandhi suggested that Dr. Ambedkar would be the right choice to be included in the drafting committee of the Indian Constitution. As per Gandhi's advice, Pandit Jawaharlal Nehru and Sardar Vallabhbhai Patel constituted the drafting committee for the Indian Constitution on 29th August, 1947, which included the following members :

1. **Dr. B.R. Ambedkar**
2. **N. Gopalswamy Iyengar**
3. **Alladi Krishnaswamy Iyer**
4. **Mohammed Saadullah**
5. **K.M. Munshi**
6. **B.L. Mitter**
7. **D.P. Khaitan**

Sitting L to R:

N. Madhavrao (Member),
Mohammed Saadullah (Member),
Dr. B.R. Ambedkar (Chairman),
Alladi Krishnaswamy Iyer (Member),
B.N. Rao (Constitutional adviser).

Standing L to R:
S.N. Mukherjee,
Jugal Kishore Khanna,
and Kewal Krishna
(Administrative Officers)

Later, N. Madhava Rao was appointed in B.L. Mitter's place, and T.T. Krishnamachari replaced D.P. Khaitan (following Khaitan's death). In the first meeting of the drafting committee, Ambedkar was unanimously elected as the Chairman of the drafting committee. Even though the committee consisted of 7 members, some of the members could not play an active role in drafting the constitution as some of them were not in good health and some of them went abroad. The ultimate responsibility of drafting the constitution fell on Ambedkar. An extract from "Last few years of Dr. B.R. Ambedkar", relating the first-hand information in this regard written by Nanak Chand Rattu, who worked as Ambedkar's private secretary for 17 years, is reproduced below.

"At long last, after centuries of slavery, indigenous and foreign, the people of India for the first time got the power to frame a Constitution for free India. This was indeed a great achievement".

Since Sir Ivor Jennings was an internationally known constitutional expert at that period who had drafted the Constitutions of several Asian countries. Interestingly, Jawaharlal Nehru and Sardar Vallabhbhai Patel wanted to invite him to draft India's constitution as well. However, Mahatma Gandhi advised them not to look for a foreigner when they had within India an outstanding legal constitutional expert Dr. B.R. Ambedkar. This is how the choice to draft free India's Constitution fell on Dr. Ambedkar.

Dr. Ambedkar spared no efforts and put his heart and soul for drafting the Constitution. Despite his ill-health he worked ceaselessly, day in and day out, individually and concentrating his energies towards drafting. Somewhat of a recluse, he remained cooped up for hours together daily whether at Parliament House or in the confines of his bungalow at ' l, Harding Avenue. No rest, no recreation, not even going out even for a moment. The responsibility of drafting the constitution flowed heavily in his head and blood veins all the time" Ambedkar himself was not aware that he would be made Member and Chairman of the drafting committee until the orders were issued. What Ambedkar told in parliament in this regard on 26th November 1949 is reproduced below.

"I came into the constituent Assembly with no greater aspiration than to safeguard the interests of the Scheduled Castes. I had not the remotest idea that I would be called upon to undertake more responsible functions. I was therefore greatly surprised when the assembly elected me to Drafting Committee. I was more than surprised when the Drafting Committee elected me to be its Chairman. I am grateful to the Constituent Assembly and the Drafting Committee for reposing in me so much trust and confidence and to have chosen me as their instrument and given me this opportunity of serving the country"

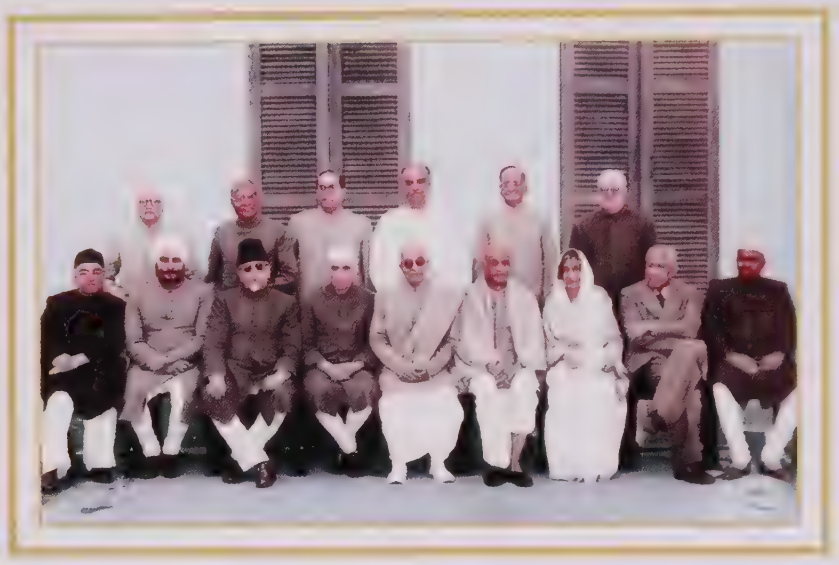
The proposals of the drafting committee of the constitution were to be examined and discussed by 318 members of the constituent assembly. Most of these members were either freedom fighters, or members of the political party, or experts in their own field who did not take much interest in the deliberation of proposals of the drafting committee. They were completely dependent on Ambedkar, in whom they had full faith that he would write the best Indian Constitution. Ambedkar finalized the draft of the Indian Constitution and placed it before the constituent assembly for approval. It took 2 years 11 months and 18 days to draft. After discussing the pros and cons of the proposals, the Government of India ultimately approved the Indian Constitution on 26th November 1949, and it was implemented from 26th January 1950.

Dr. B.R. Ambedkar

Members of Indian Constituent Assembly

Dr. B.R. Ambedkar, Chairman of the Drafting Committee of the Constitution of India in discussion with S.N. Mukherjee and Begum Aizaz Rasool at Parliament House, Delhi on 16th May 1949

The First President of independent India Dr. Rajendra Prasad signing the Indian Constitution



Cabinet Ministers on 26th January, 1950

Sitting (L to R):

Rafi Ahmed Kidwai, Sardar Baldev Singh, Maulana Abdul Kalam Azad, Pandit Jawaharlal Nehru, Chakravarti Rajagopalachari, Sardar Vallabhbhai Patel, Rajkumari Amrit Kaur, Dr. John Matthai and Jagjivan Ram.

Standing (L to R):

N.V.Gadgil, K.C.Niyogi, Dr. Ambedkar, Dr. Shyama Prasad Mukherjee, Gopalswami Aiyangar and Jairamdas Daulatram.

Dr. B.R. Ambedkar, Chairman of the Drafting Committee of the Indian Constitution, handing over the copy of Indian Constitution to the President of independent India Dr. Rajendra Prasad

Dr. B.R. Ambedkar presenting the Indian Constitution in the Constituent Assembly

Discussion on Indian Constitution in the Constituent Assembly

On 26th November 1949, Dr. Rajendra Prasad, the President of India, in his inaugural speech announced in his own style that the constitutional assembly on the whole has been successful in giving a commendable constitution, and expressed confidence that it would be effective enough to fulfill the needs of India. But, he opined that the success of a constitution will depend much on the ability, integrity, and character of the elected representatives. If they are lacking in these qualities, however ideal the constitution be, it will fail to deliver. The extract of the inaugural address of Dr. Rajendra Prasad is reproduced below.

"...Sitting in the chair and watching the proceedings from day to day, I have realized as nobody else could have, with what zeal and devotion Dr. Ambedkar, inspite of his indifferent health has worked we could never make a decision which was or could be ever so right as when we put him on the Drafting Committee and make him its Chairman. He has not only justified his selection but has added lustre to the work which he has done....."

An extract of the address of Pandit Jawaharlal Nehru, Prime Minister of India is reproduced below.

"There is no doubt that no one took greater care and trouble over Constitution making than Dr. Ambedkar"

".....I was even more pleased to agree to his appointment as Chairman of the Constitution Drafting Committee, and watched with admiration the very efficient way in which he piloted the new Constitution of India through the Constituent Assembly. This was a magnificent achievement ....."

The extract of the comment of Dr. B.R. Ambedkar in the constituent assembly on 25th November 1949 is reproduced below.

"The constitution I offered may be good or bad, it will depend on how the men in office use. It means, however good a constitution may be, if the executers fail to deliver it may prove to be a bad one, and if the executers are good enough, however bad the constitution may be, it will definitely prove to be good"

The Prime Minister of independent India Jawaharlal Nehru and others signing the Constitution of India

The principles based on which Dr. B.R. Ambedkar wrote the Indian Constitution are given below.

The constitution, the brainchild of Ambedkar, incorporated the greatest schedules on the Dalits and downtrodden, which brought eulogies from the world over. Ambedkar was a great son of India, and as the architect of the Indian Constitution, his contribution remains unmatched. The eradication of untouchability and casteism will remain his unforgettable tribute to the making of the modern legacy of the country. This has not only immortalized him, but lifted the deprived, oppressed, and the downtrodden from the deep pit of discrimination. Though Ambedkar was bent upon uplifting the downtrodden, his focus was very much on the unity, integrity, and glorification of the nation, despite all the contradictions and diversities. The various provisions of the constitution stand testimony to these ideals of his great mind. The world remembers Ambedkar as a messiah and man of destiny, who designed and defined the destiny of the nation and people. As the Chairman of the constitutional committee, Dr. B.R. Ambedkar gave shape to the country that was a complete sovereign, democratic, and republic nation. There is no doubt that Dr. B.R. Ambedkar's name will be written in golden letters in the history of India as a creator of social justice. Ambedkar was not only the man of age, and the builder of the constitution, but also the creator of social justice and a patron of the downtrodden. He gave democracy an anti-caste aim. Ambedkar spent his life for the betterment of the poor, exploited untouchables, and troubled classes. Thus, Ambedkar's contribution to the Indian Constitution is undoubtedly of the highest order. Ambedkar deserves to be called the Father of the Indian Constitution.

THE CONSTITUTION OF INDIA

PREAMBLE

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC and to secure to all its citizens:

JUSTICE

social, economic and political

LIBERTY

of thought, expression, belief, faith and worship

EQUALITY

of status and of opportunity

and to promote among them all

FRATERNITY

assuring the dignity of the individual and the unity and integrity of the Nation;

IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November, 1949, do HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.

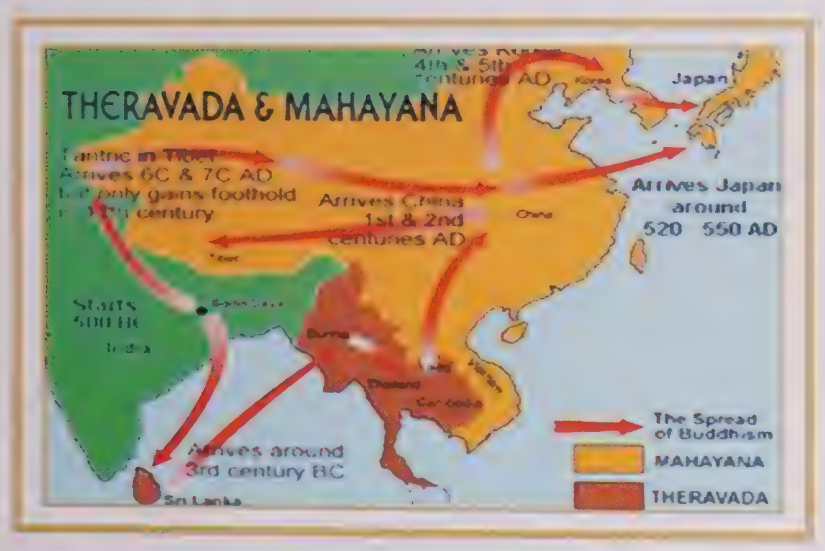
Chapter - 15

CONVERSION TO BUDDHISM

Chapter -15

CONVERSION TO BUDDHISM

Buddhism can be traced back to 6th century BCE. Buddhism was strongly propagated during the Maurya period. The Maurya Emperor Ashoka the Great (273 BCE to 233 BCE) sent ambassadors to other countries to spread Buddhism. Emperor Ashoka's kingdom stretched from South Asia, parts of Afghanistan, Baluchistan, Bengal, Assam, and upto Mysore. Ashoka used his position to propagate Buddhism as far as ancient Rome and Egypt. Subsequently, Buddhism started declining in India for various reasons.



Hinduism became a more intelligible and satisfying road to faith for many ordinary worshippers. The period between 400 BCE and 1000 BCE saw Brahmanism and local cults gaining ground instead of Buddhism.

The epiphany of Buddhism in India began in 1891, and it is a coincidence that Dr. B.R. Ambedkar was born in the same year. Buddhism considerably expanded when the Sri Lankan leader founded the Mahabhodi of Buddhism, which took place at Darjeeling in June, 1982. Similar associations were started in Simla (1907), Lucknow (1907), Dilbargah (1908), Ranchi (1915), Shilong (1908), Jamshedpur (1922), etc.,

A Buddhist revivalist movement among Dalit Indians was incited in 1890 by socialist leaders such as Baghyareddy Varma of Hyderabad. In the 1950s, Ambedkar turned his attention to Buddhism and travelled to Sri Lanka to attend a convention of Buddhist scholars and monks. While dedicating the new Buddhist Vihar near Poona, Ambedkar stated that he was writing a book on Buddhism, and that as soon as he finished, he planned to make a formal conversion to Buddhism. Ambedkar visited Burma in 1954 to attend the 3rd Conference of the World Fellowship of Buddhists in Rangoon. In 1955, Ambedkar founded the Bharatiya Buddha Mahasabha, known as the Buddhist Society of India. He completed his final work "The Buddha and his Dhamma" in 1956, which was published posthumously. Ambedkar saw Buddhism as a means to end the caste system in India.

At the Yeola Conference in 1935, prominent Indian leader and the first Law Minister, Ambedkar declared that he would not die as a Hindu, because it perpetuates caste injustices. Ambedkar was approached by various leaders of different denominations and faiths, who requested Ambedkar to convert to their religions. Offers came from the Nizams that Ambedkar would be paid very massive amount in crores (or billions) of rupees and he would be made a king if he converted to Islam. Similarly, Christian leaders offered him very attractive positions in addition to large sums of money if he converted to Christianity. Similar offers came from Jain leaders, Sikh leaders, etc.,

Buddhist Monk Lokanantha visited Ambedkar's residence at Dadar in Mumbai on 10th June 1936, and tried to persuade him to incorporate Buddhism. Later, in a press interview, Lokanantha said that Ambedkar was impressed by Buddhism, and his own ambition was to convert all Dalits to Buddhism. Lokanantha announced that Buddhism would be dedicated to the oppressed classes of India.

After publishing a series of books and articles, he stated that Buddhism was the only way for the untouchables to gain equality.

Ambedkar publicly converted to Buddhism on 14th October 1956 at Deeksha Bhoomi Nagar. He took the oath of Three jewels and five precepts from a Buddhist monk, Mahasthavir Chandramani in a traditional religious manner. Ambedkar in turn administered Buddhism to 4 lakhs of his followers who were present there after receiving ordination. Ambedkar gave Dhamma Deeksha to his followers. The ceremony included 22 vows given to all new converts after three jewels and three precepts. The 22 vows prescribed by Dr. B.R. Ambedkar to his followers are given below.

The famous 22 vows are;

1. I shall have no faith in Brahma, Vishnu and Mahesh nor shall I worship them.
2. I shall have no faith in Rama and Krishna who are believed to be incarnation of God nor shall I worship them.
3. I shall have no faith in Gauri, Ganapati, and other gods and goddesses of Hindus nor shall I worship them.
4. I do not believe in the incarnation of God.
5. I do not and shall not believe that Lord Buddha was the incarnation of Vishnu. I believe this to be sheer madness and false propaganda.
6. I shall not perform "Shradda" nor shall I give pind daan.
7. I shall not act in a manner violating the principles and teachings of the Buddha.
8. I shall not allow any ceremonies to be performed by Brahmins.

9. I shall believe in the equality of man.
10. I shall endeavour to establish equality.
11. I shall follow the "noble eightfold path" of the Buddha.
12. I shall follow the "paramitas" prescribed by the Buddha.
13. I shall have compassion and loving kindness for all living beings and protect them.
14. I shall not steal.
15. I shall not tell lies.
16. I shall not commit carnal sins.
17. I shall not take intoxicants like liquor, drugs etc.,
18. I shall endeavour to follow the noble eightfold path and practice compassion and loving kindness in everyday life.
19. I renounce Hinduism which is harmful for humanity and impedes the advancement and development of humanity because it is based on inequality and adopt Buddhism as my religion.
20. I firmly believe the Dhamma of the Buddha is the only true religion.
21. I believe that I am having a re-birth.
22. I solemnly declare and affirm that I shall hereafter lead my life according to the principles and teachings of the Buddha and his Dhamma.

Ambedkar breathed his last after two months after he embraced Buddhism. The Buddhist movement was somewhat hindered by Ambedkar's death shortly after his conversion. He did not receive the immediate mass support from the untouchable population that Ambedkar had hoped for. According to the 2001 census, there are currently 7.15 million Buddhists in India, of which 5.83 million are from the state of Maharashtra. This makes Buddhism the fifth largest religion in India. 70% of the Buddhist population in the state of Uttar Pradesh hails from the Scheduled Caste background. In 2002, Kanshiram, a popular political leader from the Sikh religion, announced his intention to convert to Buddhism on 14th October 2006 (50th anniversary of Ambedkar's conversion) along with a large number of supporters and followers. Unfortunately, he died on 9th October 2006 after a severe and prolonged illness. However, he was cremated as per Buddhist tradition. Another popular Dalit leader, Uttar Pradesh Chief Minister Mayawati has stated that she and her followers will embrace Buddhism after her party Bahujan Samjawadi Party forms a Government at the centre.

Ambedkar's thoughts on Buddhism are given below.

1. The society must have either the sanction of law or the sanction of morality to hold it together; without either, the society is sure to go to pieces.
2. Religion if it is to function must be in accordance with reason, which is another name for silence.

3. It is not enough for religion to consist of a moral code, but its moral code must recognize the fundamental tenets of liberty, equality, and fraternity.

4. Religion must not sanctify or ennoble poverty.

Ambedkar stated that Buddhism fulfilled these requirements; hence, among all the existing religions, Buddhism was the only suitable religion for the world. Ambedkar wrote "The Buddha and his Dhamma" to propagate Buddhism, wherein Dr. B.R. Ambedkar has enumerated the evils of Hinduism as follows:

1. It has deprived moral life of freedom.
2. It has only emphasized conformity to commands.
3. The laws are unjust because they are not the same for one class as of another besides the code is treated as final.

Ambedkar stated that Hinduism stood for inequality, whereas Buddhism stood for equality. In his broadcast from BBC London in May, 1956, Ambedkar preferred Buddhism as it gives three principles in combination, which no other religion gives. Buddhism teaches Pragana (understanding as against superstition and supernaturalism), Karana (love) and Samatha (equality). This is what people want for a good and happy life.

In Ambedkar's last speech delivered in Bombay he observed that Hinduism believes in God, whereas Buddhism has no Gods. Hinduism believes in soul, whereas there is no soul according to Buddhism. Hinduism believes in chaturvarna and the caste system. Buddhism has no place for the caste system or Chaturvarna. Ambedkar's main objection was that Hinduism sanctified inequality and untouchability through its doctrine of chaturvarna. Buddhism on the other hand rejected chaturvarna and supported equality.

Deeksha Bhoomi 3,65,000 followers of Ambedkar also embraced Buddhism on the same day at the same venue. This sacred day is marked as Pravarthan Din. The Government of Maharashtra constructed a monument named Deeksha Bhoomi at Nagpur. A golden idol of Lord Buddha and the bust of Dr. Ambedkar are located at Deeksha Bhoomi.

Deekshabhoomi at Nagpur

Chapter - 16

THE LAST JOURNEY OF DR. B.R. AMBEDKAR

Chapter - 16

THE LAST JOURNEY OF DR. B.R. AMBEDKAR

After embracing Buddhism on 14th October 1956, Ambedkar was quite cheerful and was showing the photographs taken during the ceremony to his friends and relatives. Dr. Ambedkar received an invitation to take part in the 4th conference of World Fellowship of Buddhists at Kathmandu, Nepal. This conference was inaugurated by King Mahendra of Nepal on 15th November 1956. While addressing the conference, Ambedkar expressed his concern over the faith of Buddhists and youngsters in a Buddhist country who looked upon Karl Marx as the only prophet to worship. He stated that the goal of Buddha and Karl Marx was the same, and it is impossible for humanity to live without Buddha and his Dhamma.

Dr. B.R. Ambedkar addressing the Fourth Conference of World Fellowship of Buddhists at Kathmandu, Nepal

Ambedkar visited Banaras Hindu University and Kashi Vidhyapeeta on the way back from Kathmandu. He explained in his address to the students regarding the principles of liberty, equality and fraternity pronounced in the Indian Constitution. He returned to Delhi on 30th November 1956. On 2nd December, 1956 he attended a function held at Ashoka Vihara in honour of Dalai Lama, who had come to India to celebrate 2500th Buddha Maha Parinirvana. On 4th December 1956, Ambedkar was present for a while in the Council of State and was seen in the lobby engaged in casual discussion. Nobody even thought that this would prove to be his last visit. In the evening, he dictated some important letters to Acharya P.K. Atre and to S.M. Joshi, requesting them to join his proposed Republican Party. Dr. Ambedkar was planning to go to Bombay on 14th December, 1956. Nanak Chand Rattu, private secretary of Dr. Ambedkar did the typing work till 3 am and slept in the premises. On the morning of 5th December 1956, Nanak Chand Rattu woke up early and saw his master sleeping. Ambedkar woke up late and got ready for his routine work. Ambedkar was little upset with Savitha Ambedkar, who had gone for shopping and did not return on time. When Nanak Chand Rattu came at 5 pm, Dr. Ambedkar gave him some typing work. A delegation of Jain leaders came at 8 pm to meet Dr. Ambedkar as per their previous appointment. Dr. Ambedkar asked them the purpose of their visit, and this resulted in a discussion of Buddhism and Jainism. The delegation of Jain Leaders presented Dr. Ambedkar with a copy of "Jain aur Buddha".

They invited Dr. Ambedkar to attend a Jain function the next morning, for which he agreed provided his health permits. While talking to the Jain leaders, Dr. Malavankar, who was Ambedkar's chief physician, also left his residence and travelled to Bombay by the night flight.

Rattu was pressing his master's leg. Dr. Ambedkar asked him to apply some oil on his head after which he was little relaxed. Rattu heard Dr. Ambedkar chanting Buddham, Sharanam, Gacchami. The cook Sudhama came and said that supper was ready. Dr. Ambedkar went to the dining hall with the support of Rattu along with his favorite books. After taking a little food, Dr. Ambedkar was chanting a song from Kabir. Dr. Ambedkar returned to his bedroom and asked Rattu to press his legs softly. It was then 11.15 pm. Rattu had not been to his home since the previous night. Rattu reached the main gate to go home when Sudhama came running and said that Babasaheb was calling him back. Dr. Ambedkar asked Rattu to give him back the typed letters and also the letters written to the Burma Government. Dr. Ambedkar said that he would go

Dr. B.R. Ambedkar rests in peace

through these letters, which could be dispatched on priority next day. Rattu took permission from his master and went to his residence to meet his wife and children. On the morning of 6th December 1956, Savitha Ambedkar saw her husband, with his leg resting on a cushion. After going around the garden, she came back to Dr. Ambedkar to wake him up. She was greatly shocked to know that her husband was no more. Savitha Ambedkar sent a car for Rattu to come immediately. On reaching, Rattu could not bear the scene and started stimulating the heart of Dr. Ambedkar hoping that he might start breathing. Savitha Ambedkar and Rattu poured a spoonful of brandy into Ambedkar's mouth, without any positive result. Sorrow pierced them to the core. Rattu wept bitterly on the body of Dr. Ambedkar, requesting him wistfully to give him some work.

The news of Dr. Ambedkar's demise spread across Delhi instantly, and eventually all over the country and abroad. Political leaders including Prime Minister Jawaharlal Nehru, Home Minister Panth and Communication Minister Jagajeevan Ram rushed to Ambedkar's residence at 26, Alipore Road to pay their last respects to the champion of the Indian Constitution.

Rattu asked Savitha Ambedkar for some financial assistance to arrange for cremation at Bombay. To his surprise, Savitha Ambedkar said that she did not have any money to pay. Rattu opened the almirah and found only Rs. 300. The body was to be shifted from Delhi to Bombay by special flight for an amount of Rs. 5000, which had to be deposited with the Airport Authorities. Even though Ambedkar's friends were ready to bear the

Pandit Jawaharlal Nehru, Prime Minister and other dignitaries paying last respects to Dr. B.R. Ambedkar

expenses, they did not have money on the spot. One of Ambedkar's friends decided to sell his personal Ambassador car to raise Rs. 5000 immediately, but this did not materialize in the short span of time. Fortunately, on the instructions of Jagajeevan Ram, Civil Aviation Minister, the Airport Authorities agreed to receive the limited available money as a deposit, and the balance amount had to be paid later. Accordingly, arrangements were made to shift the body to Bombay against the wishes of Savitha Ambedkar, who was planning to transfer the body to her native place.

Dignitaries paying their last respects in the presence of Dr. Savitha Ambedkar

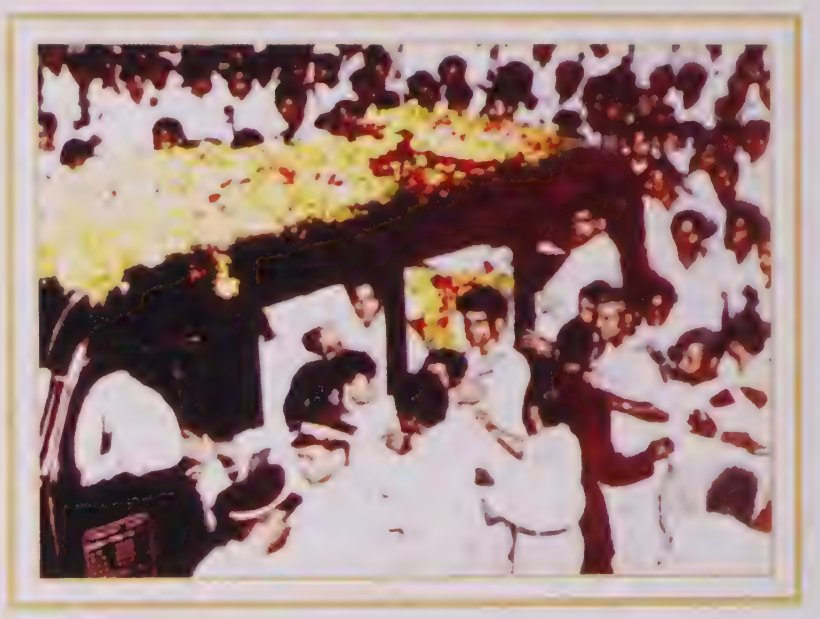
Thousands of people gathered at Alipore Road resulting in road blocks and traffic jams. The body of Dr. B.R. Ambedkar was put on a truck platform, and the funeral procession started from Alipore Road to Delhi Airport, with followers crying slogans "Baba Saheb Amar Rahe". The procession lasted for five hours and finally arrived at the airport by 9 pm. Prime Minister Jawaharlal Nehru sent a wreath through special messenger. Senior leaders, ministers,

Parliamentarians, eminent scholars and several others paid their homage to the great statesman.

The plane left Delhi Airport at 9.30 pm with the body of Dr. Ambedkar along with Shankarananda Shastri, Bhikku, Ananda, Kausalyayan, Mrs. Savitha Ambedkar, Nanak Chand Rattu, Sudham, Shankara Shastri Lala and a few others.

The flight reached Bombay Airport at 3 pm, where thousands of people awaited for the procession starting from Bombay Airport to the residence of Ambedkar 'Rajgriha' at Dadar. Lakhs of people gathered and stood in queue to pay their last respects to their beloved leader. Political leaders, trade union leaders, scholars, relatives, and friends were all in grief. Schools, colleges, cinemas, and markets were closed on 7th December. The funeral procession started at 1.30 pm from Rajgriha and as a result the vehicle traffic came to a standstill for five hours. The procession was three kilometers long. His followers and wellwishers came from all over the country and paid floral tributes. While the procession was going on, more than 5,00,000 people witnessed the last rites performed as per Buddhist procedure. More than 1,00,000 people embraced Buddhism in honour of Ambedkar on the same day. His son Yeshwanth Rao lit the pyre at 7.30 pm. The City Police honoured the departed leader.

Prime Minister Jawaharlal Nehru said in Lok Sabha that Ambedkar would be remembered as a symbol of revolt against all the oppressing features of Hindu society.



Preparation for funeral procession

Last respects by relatives and friends

Inconsolable Crowd

He played a very constructive and important role in the Government activities. Nehru requested the House to adjourn for the whole day. Dr. Rajendra Prasad, President of India, praised the Chief Architect of the Indian Constitution and his services in various capacities, particularly for the upliftment of the oppressed classes. The New York Times said that Dr. Ambedkar was known and honoured throughout the world, chiefly as a champion of the untouchables. The Times of London said his name would figure prominently in any history. U. Nu, the Prime Minister of Burma while paying his last tribute, said that Ambedkar was one of the dynamic figures who helped to accelerate the process of social change in the country. Dr. B.R. Ambedkar shaped the life of 16 million people. The unique life of Babasaheb has become a

new source of inspiration and longing for all human beings. The Government of India honoured him posthumously by giving him the highest civilian award Bharat Ratna in 1990.

Dr. B.R. Ambedkar's asthi being collected by his son ón 8th December, 1956

Dr. B.R. Ambedkar Memorial "Chaitya Bhoomi" at Dadar, Mumbai

The last journey of Dr. B.R. Ambedkar with millions of followers

Chapter - 17

GEOGRAPHICAL LOCATION HIGHLIGHTS

A. Dr. B.R. Ambedkar around the World

B. Dr. B.R. Ambedkar in India

A. Dr. B.R. Ambedkar around the World

CANADA: (December 1943)

Dr. B.R.Ambedkar had submitted a paper in a conference held in Canada. The paper was subsequently published in the book form under the title 'Mr Gandhi and Emancipation of the Untouchables'

USA: (1913 - 1927) Columbia University

Dr B.R. Ambedkar completed his M.A degree in 1915 majoring in Economics and other subjects of Sociology, History, Philosophy, Anthropology.
Completed second thesis for another M.A in 1916. Received Doctorate award (PhD) in Economics for his third thesis in the year 1927.

GREAT BRITAIN: (1921 - 1923)

London School of Economics
Dr. B.R. Ambedkar completed his Master Degree in 1921. He completed Doctorate (DSc) in Economics in 1923.
Dr B.R. Ambedkar was called to the 'Bar' (practicing law in a given jurisdiction) by Honourable Society of Gray's Inn in 1923.

SWITZERLAND: (11 November 1936)

Dr. B.R. Ambedkar sailed to Geneva by an Italian steam boat for official purpose

GERMANY: (1923)

Dr. B.R. Ambedkar had the intention of registering at the University of Bonn to study Economics and Sanskrit.
Studied Economics for three months, but for reasons unclear, he could not materialize his dream of studying Sanskrit at Bonn.

PAKISTAN: (1935)

Dr. B.R. Ambedkar was invited by the Mandal of Lahore to preside over conference. He prepared his historical speech 'The Annihilation of Caste'. The conference was cancelled by the Mandal on the ground that Dr Ambedkar's thoughts were revolutionary. Finally, Dr Ambedkar refused to preside and published his speech in book form in 1937.

SRI LANKA:

Dr. B.R. Ambedkar travelled to Ceylon (now Sri Lanka) to attend a meeting of World Fellowship of Buddhists

BURMA: (1954)

Dr. B.R. Ambedkar attended the Third Conference of the World Fellowship of Buddhists in Rangoon

NEPAL:

Dr. B.R. Ambedkar attended the Fourth World Buddhist Conference in Kathmandu

B. Dr. B.R. Ambedkar in India

BARODA:
'Maharaja Gaekwad' of Baroda helped financially to Dr. B.R. Ambedkar for studies in India and abroad.
Furthermore, Dr. B.R. Ambedkar served in Baroda for a short period

NASIK: (2 March 1930)
Dr. B.R.Ambedkar led a protest outside the 'Kalaram Temple' in order to allow 'Dalits' (then untouchables) into the temple

MUMBAI: (1934)
Dr B.R. Ambedkar constructed his house "Rajgriha" which was completely endowed with 50,000 books having a library impression

MUMBAI: (6 December 1956)
Dr. B.R. Ambedkar was cremated in Dadar Chowpatty which is now a memorial and monument called as "Chaitya Bhoomi"

PUNE: (24 September 1932)
Dr B.R. Ambedkar and Mahatma Gandhi signed the 'POONA PACT' agreement at Yerwada Central Jail

MAHAD: (20 March 1927)
Dr. B.R. Ambedkar led 'Mahad Satyagraha' to allow 'Untouchables' to use water from the public water tank (Lake)

SATARA: (from 1896)
Dr. B.R. Ambedkar's primary and secondary education

BANGALORE: (June 1954)
Maharaja of Mysore 'Nalwadi Krishnaraja Wadiyar' granted five acres of land in the heart of Bangalore city to the "People's Education Society" founded by Dr B.R. Ambedkar

DELHI:

Dr B.R. Ambedkar worked as a minister both in British India as well as Independent India

MHOW: (14 April 1891)

Dr B.R.Ambedkar was born

YEOLA, NASIK: (13 OCTOBER 1935)

Dr. B.R. Ambedkar at Yeola conference declared that 'even though I was born a Hindu, I will not die as a Hindu'

KOLKATA: (1946)

Dr. B.R.Ambedkar was elected to the Constituent assembly firstly from Bengal

NAGPUR: (14 October 1956)

Dr. B.R. Ambedkar embraced Buddhism along with about 4 Lakhs of his followers

AURANGABAD : (1950)

Milind Mahavidyalaya (College) was initiated and established by Dr. B.R. Ambedkar

KOREGAON: (1 January 1818)

'Battle of Koregaon' Outnumbered company troop soldiers (800, dominantly Dalits) defended the attack for 12 hours by 2000 Peshwa soldiers. Finally Peshwa soldiers withdrew the battle fearing the arrival of larger British force. Battle regarded as a heroic episode in Dalit history

KOLHAPUR:

'Maharaja Rajarshi Sahu' helped Dr. B.R. Ambedkar for his education and newspaper 'Mooknayak'

Chapter - 18

HOBBIES AND PERSONALITY

A. Hobbies

i. Books – Reading and Writing

ii. The Artist

iii. Violin and Music

iv. Gardening

v. Pet Animals

vi. Library

vii. Fountain Pens and Stationary

viii. Cars, Furniture, Clocks and watches

ix. Friend of the poor

B. Personality

Chapter -18

HOBBIES AND PERSONALITY

A. Hobbies

i. Books – Reading And Writing

Reading and writing of books was the greatest joy in Dr. B. R. Ambedkar's life. He was a voracious reader, and his collection of books was the richest and most varied in the country. His thirst for books and acquiring knowledge was ever growing and flowing like the ever streaming Ganges. Dr. Ambedkar said that his books are his companions and they are dearer to him than wife and children. Dr. Ambedkar enjoyed the company of books more than his circle of relatives and friends group. He never wasted even a minute and took great delight in reading and writing with complete peace and harmony. When his pet dog entered his room for petting, he would then realize that it was morning. Nobody could disturb Ambedkar in his deep study. Dr. Ambedkar was extremely keen to collect rare books. At times, he would borrow rare volumes from his friends on the understanding that these would be returned after copying, which was a tedious job those days.

Whenever Ambedkar was not found at home, it was not a difficult task for anyone to find him. The only place where he could be found was at the library and the book stall. Dr. Ambedkar was of the opinion that everyone should invest at least 10% of his income towards the purchase of books.

When engaged in reading and writing, Dr. Ambedkar had no time talking to his visitors except on prior appointment. The visitors felt embarrassed, realizing that it was a sin to disturb his deep concentration and would leave the place without any sort of grudge, but with loud slogans like 'Babasaheb Ambedkar Zindabad' (encouragement).

There was an occasion when his private secretary Nanak Chand Rattu found Dr. Ambedkar studying between 2 am and 3 am. Nanak Chand Rattu did not have the courage to disturb Ambedkar, peeped in from outside, and went back. Nanak Chand Rattu who had not gone home for three days found that there seemed no sign of Ambedkar being interrupted in his reading. Nanak Chand Rattu switched off the power supply from the main electric supply board without the knowledge of Dr. Ambedkar. Dr. Ambedkar called Nanak Chand Rattu and shouted "What is all this? Why power breaks down so often? find out". There was no other option for Nanak Chand Rattu than to switch on the power supply, and Dr. Ambedkar continued his reading.

Dr. B.R. Ambedkar in the library

His pet dog Mohini would enter his room wagging her tail to get the morning pat. Dr. Ambedkar would then divert his attention for a while, taking the dog in his lap and exclaim "You are here to tell me Good morning. You are so good. Alright now go out and have your milk". By saying so, Dr. Ambedkar would again start reading and writing.

Dr. Ambedkar used to read books even when he was travelling by train, car, or flight. Dr. Ambedkar's thirst for knowledge by collecting books from various sources, reading, and writing had thus become not only a hobby but also an all-absorbing passion for him. Dr. Ambedkar did not waste a single minute and was seen pouring over books, whether in his library, drawing room, veranda, his lawn, lying on bed, or travelling by bus, rail, air and tram.

On his way back from London, Dr. Ambedkar posted a letter to his friend Lady F, at whose place he used to stay in London to send him back a few books. Lady F informed Ambedkar on 15th January 1937 that she had collected the books as desired by Dr. Ambedkar, and the books would be sent by the next mail. While in America, he used to study 18 hours a day and spend his leisure in searching for and buying old books. He had purchased nearly 2000 books during his visit to America. Dr. Ambedkar used to read books in the library without even going for lunch. No one who has seen Dr. Ambedkar at home could fail to be struck by the variety of books that filled his book shelves, his table, and even teapoys around him. Dr. Ambedkar's memory was so sharp that he could recollect and describe the colour, size, and chapter of a book that he had read long ago. To Dr. Ambedkar, knowledge was time, and the first and the greatest love of his life was books.

Ambedkar deeply immersed in reading library books

ii. The Artist

Like his habit of reading and writing, Dr. Ambedkar had also developed good taste, keen interest and a strong liking for paintings and drawing pictures. Dr. Ambedkar was of the opinion that every person should love harmony in music and beauty in art. Painting was a part-time hobby for Dr. Ambedkar.

He had a great desire to be a painter, so that he could paint the portrait of Lord Buddha. Dr. Ambedkar used to ask his private secretary Nanak Chand Rattu to bring him painting articles such as art paper, brushes, colour pencils, and colour boxes to complete his unfinished drawings and to give final touches. Whenever Nanak Chand Rattu told Dr. Ambedkar that his drawings were full of life, Dr. Ambedkar joyfully used to tell him "So you are here to appreciate my drawing, so nice of you".

Dr. Ambedkar had a huge collection of rare masterpieces and a highly developed aesthetic taste and could at once discern a good picture from a bad one. Dr. Ambedkar used to buy a large number of artworks and paintings wherever he went and had them displayed in the drawing room and other rooms of his residence. The paintings displayed at 22, Prithiviraj Road and 26-Alipore Road, New Delhi were very attractive as explained by the visitors. He bought a large number of art pieces, pictures, and fine sceneries from Rangoon (Burma). What attracted the viewers most in his paintings and art pieces was the style and the colours. The strength and power of his brush created a deep impression on the minds of the viewers. The richness of colours and perfect handling of lines were the strong points of his oil paintings and art pieces. Art pieces and marvelous paintings loved by Dr. Ambedkar included landscapes, cloud formation, flowering plants, vegetable plants, various species of birds like ducks, love birds, falcons, etc. Most beautiful pieces of art pertained to pair of swan in a pond, parrots, doves, mynhahs, cranes, elephants, crows, bull dogs, peacocks, pigeons, deer, etc. Some of his art pieces are dated from 1953 to 1955.

Dr. Ambedkar's Buddha painting with eyes open

iii. Violin & Music

Like reading and writing of books, painting, and drawing, Dr. Ambedkar had also developed an interest in instrumental music like the violin. The tutor engaged for teaching violin to Ambedkar used to praise the interest and sharp memory of Dr. Ambedkar. Dr. Ambedkar used to play the violin depending on his mood, available time and to have harmonious time. His private secretary Nanak Chand Rattu on Sunday morning 13th November 1955 found Dr. Ambedkar at No.26, Alipore Road, New Delhi playing the violin with sweet melodious tone walking along the vast library hall non-stop for a considerable time with great happiness. On an other occasion Nanak Chand Rattu on Saturday 14th July 1956 in the same place found Dr. Ambedkar playing the violin sitting on the chair, muttering something in tune with the melodious strings of the violin, like he did at times to relieve himself from anxieties or when after the day's hard work he needed some recreation. These were the two days of joy for Nanak Chand Rattu to see Dr. Ambedkar in a rare happy state of mind, relaxing while playing violin. The photograph of the original violin used by Dr. Ambedkar, as collected from the museum is shown below.

Violin played by Dr. B.R. Ambedkar

iv. Gardening

Like reading and writing of books, painting and playing the violin, Dr. Ambedkar had his fascination for gardening to such an extent that he spent every paise he could lay his hand upon for purchasing new varieties of plants. The garden developed by Dr. Ambedkar in his bungalow at 22 Prithiviraj Road, New Delhi was the best and picturesque as commented by the Daily Mail of London. The garden was full of very beautiful rare plants, flowers of various varieties and hedges around the garden. Similarly, the garden developed by him in the bungalows at 'No.I, Hardings Avenue, 26, Alipore Road, New Delhi' was also very beautiful as commented by visitors, close friends, Ministers, and high dignitaries. Whoever happened to come to meet him made it a point to have a look at the garden and amazed at his deep interest in gardening. He would even ask them to get him some plants for further improvement of the garden. He would also instruct his gardeners to add more plants and flower beds. The rose plants with different varieties planted in wider flower beds, row after row, drew his personal attention.

Garden scissors which speak of Dr. B.R. Ambedkar's love for gardening

v. Pet Animals

Dr. Ambedkar used to love pets, which included dogs, deer, etc. Both at Bombay and at New Delhi, Dr. Ambedkar kept a number of dogs. Of all the pets, the ones he used to like the most were the dogs Tobby at Bombay and Mohini at New Delhi. Whenever he went on tour, he used to instruct the servants to pay special attention to the dogs. He would even enquire about the dogs on phone in his absence. He used to instruct the servants to bring the dogs to the airport and the railway station on his arrival back to the headquarters. When Tobby met with an accident and was admitted in hospital, Dr. Ambedkar used to visit the dog twice a day. Mohini, his pet dog at New Delhi with her brown silky hair flowing ears was the most lovable. Dr. Ambedkar would often take her on his lap and pet her. She would enter his room daily in the early hours and with a mild bark raise her paw and climb on his bed to get the patting and he would then know it was morning. In the evenings, sitting in the lawns of the bungalow, Mohini would run around his chair, dance and play. All of a sudden, she would then raise her paw as if to shake hand, to which Dr. Ambedkar used to respond immediately. He used to call her Dhikni.

When Dr. Ambedkar travelled to Kathmandu to attend the World Buddhist Conference, Mohini was admitted to a veterinary hospital. On his return, coming out of the plane, the first thing he asked Nanak Chand Rattu was about the health of the dog. Such was his love for the pet dogs.

Apart from the pet dogs, Dr. Ambedkar used to like deer. Dr. Ambedkar used to ensure that the deer is fed with timely good food . However, he was full of sorrow when his pet deer died. He made a special mention of the death of his deer in the letter written to Lady F. Surprisingly, she also replied saying "I had no idea of his little pet deer. I think they are so lovely. I don't think any animal has such beautiful eye as the deer. Where did you keep him ..."

Pet dog "Tobby"

Pet dog "Mohini"

vi. Library

Dr. Ambedkar was widely known as a bibliophile and a voracious reader. His love for books and his varied collection continued till his last breath. Dr. Ambedkar was a familiar figure in public libraries and book shops including stores selling used books. He had purchased thousands of books and also collected a large number of rare books. Ambedkar library had become one of the biggest libraries in Bombay during 1924-1934. He parted with his magnificent library for the use of the Siddharth College on irresistible appeals from the "People's Education Society" founded by him. Moreover, Birla had offered to purchase the library books collected by Dr. Ambedkar by paying huge sum of money, which was not accepted by Dr. Ambedkar. The library of Dr. Ambedkar consisted of books on social sciences, constitutional law, political science, economics, sociology, anthropology, religion etc. After he resigned as Law Minister of Independent India, Dr. Ambedkar shifted to a rented house at '22, Alipore Road' which had 10 Rooms including 3 big halls measuring 21 x 19 ft. , 26 x 19 ft. an 21 x 19 ft. respectively besides 4 big verandas, 3 big stores, pantry etc. Most of these rooms were occupied by his personal library books. Dr. Ambedkar was extremely proud of these books.

Most of the books written by Dr. Ambedkar were published by M/s. Thakerson Co. Ltd., Bombay. D.A. Tellang a well-known educationist died leaving behind an excellent library containing thousands of books at his house 'Matunga' Bombay. His relatives did not preserve these books intact. Dr. Ambedkar came forward to buy these library books at a flat price of Rs. 2 per title. This was agreed upon and truck loads of books were taken to Siddharth College.

Pandit Madan Mohan Malvia had offered Dr. Ambedkar Rs.2 lakhs for his library. Dr. Ambedkar declined the offer saying that if he lost his library, he would lose his life.

Personal library of Dr. B.R. Ambedkar

vii. Fountain Pens and Stationery

Dr. Ambedkar had a great desire to possess big and oversized fountain pens, which included Parker, Sheaffer, and Waterman. A Golden Pen given to him by someone in England on his birthday was the best which he kept very carefully using locker. Similarly, he used to like the best quality stationery like writing paper, pen holders, pencils, nibs, ink pots of different varieties. All his stationery needs were met by Dhoomymul Dharam Das Stationers, Connaught Place, New Delhi. The sight of a good pen from a visitor at once drew his attention, for exchanging it with his own, unmindful of the quality of make and cost. There was no problem with him to replace the nibs to the fountain pens and pen holders which were in plenty with him.

The photograph of the fountain pens and stationery used by Dr. Ambedkar is given below.

Pens and Stationery used by Dr. B.R. Ambedkar

viii. Cars, Furniture, Clocks and Watches

Dr. Ambedkar owned two cars, one at Bombay and the other at New Delhi. The car at New Delhi was large and good. As the Labour Member of the Viceroy's Executive council and also as the first Law Minister of Independent India, he had the facility of using the official car.

Dr. Ambedkar was very fond of teakwood furniture. He would summon a carpenter and get the furniture of his liking prepared. He had an old judge chair, which he used while drafting the constitution of India. He was so fond of this chair that he got prepared four more such judge chairs from teak wood. The photographs of the furniture including tables, chairs, sofas, center table used by Dr. Ambedkar are shown below.

The collection of Dr. Ambedkar included a platinum-coated round big clock and another extraordinary size clock with wonderful carving on its wooden casement. These clocks were kept in the drawing room at '26, Alipore Road, New Delhi'. The very sign of these clocks attracted the visitors and friends who happened to come across it. Its pleasant melodious alarm tune added more attraction.

Another fine clock in a wooden case with a pendulum was his other pride. Out of the four small time pieces, one was kept on the table by the side of his bed, the second on his writing table, third in the dining hall and the fourth one in his other bed room.

He had two pocket watches and four wrist watches. While the two wrist watches had golden straps, the other two had leather ones. Dr. Ambedkar was very particular that all his clocks, timepieces and the wrist watches displayed the correct time.

Cars, Furniture, Clocks, Watches used by Dr. B.R. Ambedkar

Chair used by Dr. B.R. Ambedkar

HMT watch with the photo of Dr. B.R. Ambedkar

ix. Friend of The Poor

Dr. Ambedkar was a great and true friend of the poor, exploited and the neglected people. He used to advice these people to live a clean life and to send their children to school. When Dr. Ambedkar vacated office as Law Minister on the issue of Hindu Code Bill, his first care was to provide suitable job and housing accommodation for all his staff and household establishments' right from the Private Secretary down to the sweeper.

Once a poor woman knocked at his door at 2.00 am and cried that for the last 12 hours she had tried her best to get her dying husband admitted to a certain hospital but had failed to admit. Dr. Ambedkar was terribly moved listening to what she said, took her in his car and drove to the hospital and got her husband admitted. She heaved a sigh of relief and was all praise for Dr. Ambedkar.

On 3rd December 1956, two days before his death he went to see the ailing chowkidar, Ramchander, who had been down with high fever, cough and cold to arrange for his treatment and medicines.

When he was in charge of Central PWD, he was easily accessible to the labourers who could come and meet him for the redressal of their grievances. He placed no bar to their meeting him.

He was the first to introduce rationing system during World War II when there was a severe famine in Bengal to help the poor to get essential commodities like grains, clothes, rice, kerosene and sugar at cheaper rates. He was also the first to introduce Family Planning bill in the Bombay Legislative Assembly in 1936.

Dr. B.R. Ambedkar with Smt. Savitha Ambedkar and Sri. S.K. Bole after resigning as Minister in support of poor people

B. Personality

Dr. B.R. Ambedkar was an international economist, great scholar, expert educationist, Indian jurist, Buddhist activist, philosopher, historian, good orator, anthropologist, eminent lawyer, champion of human rights, best editor, political thinker, renowned social reformer, and greatest sympathizer with downtrodden people. The personality of Dr. B.R. Ambedkar was befitting all these qualities.

Dr. B.R. Ambedkar had a very pleasing personality with good height and normal weight. His height was 5'7", and he weighed about 75 kgs. His weight used to fluctuate depending on his working frequency and health condition. Most of the good adjectives could be used to explain the personality of Dr. B.R. Ambedkar. He was very kind hearted, generous and courteous. He was polite, respectful and a great sympathizer to the poor and down trodden people. He was very respectful more so for elders. He was very diplomatic, well behaved and firm.

Dr. B.R. Ambedkar in his majestic look

He used to look very handsome even in normal dresses, which gave an intellectual appearance. He used to wear formal suit and tie, sometimes overcoats while attending important meetings and functions. There were occasions in which he used to wear traditional dhothi with coat.

He was considerably fair in complexion with charming, smiling face, soft skin, neat and long hands. His fingers looked sharp and long, which was an indication of a prominent leader. He had glittering eyes which made him look attractive. He used to wear spectacles for reading small texts and used to wear sun glasses of branded quality for outdoor purpose. His ears were quiet long, suiting noble persons. He never had hearing problems in his life.

Dr. B.R. Ambedkar with his charming face

His handwriting was quite impressive and was very legible. He developed good handwriting ever since his childhood days until his last breath.

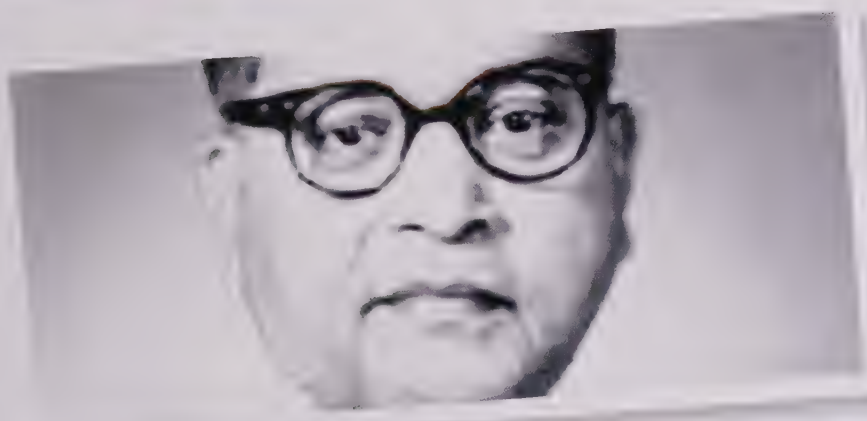
He knew several languages such as Marathi, Hindi, Urdu, English, Persian, Sanskrit and German. He was quite proficient in all the mentioned languages and was very fluent in speaking most of the languages too.

He used to like vegetarian food. Dr. B.R. Ambedkar never used to smoke and never touched liquor even while abroad in cold weather. He was a teetotaler like his father.

He used to read most of the newspapers and listen to radio news from all the leading radio stations including BBC. He used to cross check the news with his friends to know the correctness and be certain.

Dr. B.R. Ambedkar in his own walking style.

Several artistic depiction and photographs of Dr. B.R. Ambedkar in different styles are shown.



Several artistic depictions and photographs of Dr. B.R. Ambedkar in different styles are shown.

Several artistic depictions and photographs of Dr. B.R. Ambedkar in different styles are shown.

Collage of the artistic sketches of Dr. B.R. Ambedkar

Chapter - 19

SUPPORTERS AND WELL WISHERS OF DR. B.R. AMBEDKAR

Chapter -19

SUPPORTERS AND WELL WISHERS OF DR. B.R. AMBEDKAR

There were thousands of well-wishers, supporters and followers of Dr. B.R. Ambedkar who used to assist and help Ambedkar in all his activities. It is not practicable to list out all the details of such personalities. However, Dr. B.R. Ambedkar had personally mentioned a few people to whom he wanted to dedicate his autobiography.

These names are given below:

1. Gautham Buddha, First Guru
2. Maharshi Kabir Das, Second guru
3. Mahatma Jyotirao Phule, third guru
4. Sayaji Rao Gaekwad, Maharaja of Baroda
5. Rajshri Sahu Chhatrapati, Maharaja of Kolhapur
6. Shankar Sayanna Parsha
7. Arjun Keluskar
8. Rao Bahadur Dr. R. Srinivasan
9. Subedar Ramji Maloji Ambedkar -Father
10. Balram Ramji Ambedkar -Eldest Brother
11. Smt. Bhima Bai Ramji Ambedkar -Mother
12. Smt. Rama Bai Ambedkar -First wife
13. Nanak Chand Rattu -Private Secretary
14. Dadasaheb B.K. Gaekwad
15. N. Sivaraj
16. P.N. Rajbhoj
17. S.K. Bole
18. M.B. Chitnis
19. D.G. Jadhav
20. Lady F
21. Miss. Drescher
22. Miss. Cumming

The nature of help rendered by a few of these personalities to Dr. B.R. Ambedkar are mentioned in the forthcoming pages.

Buddha

Dr. B.R Ambedkar stated that his first Guru was Lord Gautham Buddha. He immensely liked the principles of Lord Buddha and Buddhism. In his speech delivered at Bombay, Ambedkar stated that Hinduism believed in God and Buddhism had no god. Hinduism believed in soul whereas no soul concept in Buddhism. Hinduism believed in caste system, whereas there was no caste system in Buddhism. Buddhism principles are based on liberty, equality and fraternity. It is because of these reasons, Ambedkar was the strong devotee of Lord Gautham Buddha. This helped Dr. B.R Ambedkar to come up as a leader at National and International Levels.

Kabir Das

Kabir Das (1440 CE - 1580 CE): He was a great poet and great saint in India. Some of his writings are Bijak, Kabir Granthavali, Anurag Sagar, Sakhi Grant etc. Kabir Das earned his fame all over the world because of his tradition and culture. The ancestors of Dr. B.R Ambedkar belonged to Kabir Cult. Maloji Sakpal, the grandfather of Dr. B.R Ambedkar and father Ramji Sakpal both were strict followers and devotees of Kabir Das. Ambedkar liked the principles, tradition and culture of Maharshi Kabir Das and followed them throughout his career. These made Dr. B.R Ambedkar a great Indian.

The third Guru liked by Dr. B.R Ambedkar was Jyothi Rao Phule. Jyothi Rao Phule was born on 11th April 1827 at Satara and died on 28th November 1890 at Pune. Sri Jyothi Rao Phule was an Indian activist, great thinker, social reformer and poet from the State of Maharashtra. Both Jyothi Rao Phule and his wife Savithri Bai Phule contributed enormously to women's education in India. The first school for women was started by this couple. Jyothi Rao Phule was a strong devotee of Gautham Buddha, Abraham Lincoln and Kabir Das. Dr. B.R Ambedkar followed the foot prints of Jyothi Rao Phule in all his activities. The credit for Dr. B.R Ambedkar's success also goes to Jyothirao Phule.

Jyotirao Phule

Sayaji Rao Gaekwad III
Maharaja of Baroda

Sayaji Rao Gaekwad III (born on 11th March 1863 and died on 6th February 1939) was the Maharaja of Baroda state from 1875 CE to 1939 CE. Lots of developmental activities took place in the whole of Maharashtra and Gujarat region during this period under the dynamic rule of Sayaji Rao Gaekwad III. He was the founder of the current 'Bank of Baroda'. Sayaji Rao Gaekwad III after considering the meritorious performance of Dr. B.R. Ambedkar in his school and college days sanctioned a scholarship of Rs 25 monthly during 1911 for his studies as the parents of Ambedkar were having financial problems. Similarly, the Maharaja sanctioned financial aid to Dr. B.R Ambedkar for his higher studies in Columbia University New York, USA. Apart from this financial help, the Maharaja recognised the services of Dr. B.R Ambedkar to uplift the downtrodden people. Dr. B.R Ambedkar expressed his gratitude to Maharaja Sayaji Rao Gaekwad in his writings and speeches.

Rajshri Shahu Chatrapati Maharaja of Kolhapur

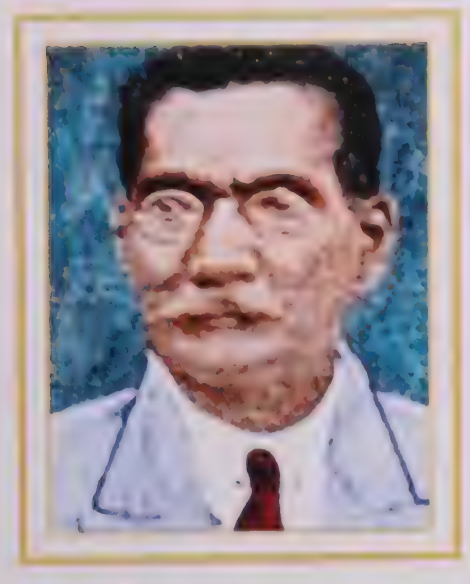
Maharaja of Kolhapur used to like Dr. B.R. Ambedkar for all of his outstanding services. Dr. B.R. Ambedkar was the chief guest in one of the functions organised by the oppressed class institute, which was presided by the Maharaja of Kolhapur. The Maharaja spoke very highly of Ambedkar in this public function, which was later published in all newspapers. This has projected Dr. B.R. Ambedkar as a very good leader of the oppressed classes. The Maharaja of Kolhapur had dinner with Dr. B.R. Ambedkar and his followers, which was very much appreciated. The Maharaja sanctioned a loan for Ambedkar's higher studies at the right time without which it would have been difficult for Ambedkar to complete his studies in time. Dr. B.R. Ambedkar had lot of respect and regards for the Maharaja of Kolhapur.

Shankar Sayanna Parsha was a sacrificing leader from Andhra Region. He owned a printing press and published his own newspapers and magazines. When Ambedkar started his newspapers such as "Janata", Shankar Sayanna Parsha helped Ambedkar to publish the newspaper. Many papers of Ambedkar were printed by Shankar Sayanna Parsha. Dr. Ambedkar was having high regards for Shankar Sayanna Parsha.

Shankar Sayanna Parsha

Gurudev Krishanji Arjun Keluskar

Gurudev Krishanji Arjun Keluskar was a very famous poet and social reformer. Keluskar was the chief guest at the felicitation function organized by Sri S.K. Bole to felicitate B.R. Ambedkar for having passed matriculation examination with high marks. Sri Keluskar appreciated B.R. Ambedkar for his sincere studies and presented a book by name "The life of Gauhtam Buddha" as a gift to Ambedkar. This book casted a great influence in the life of Ambedkar. Keluskar was in good contact with the Maharaja of Baroda. He introduced Ambedkar to the Maharaja of Baroda and requested Maharaja to provide financial assistance to Ambedkar to continue his studies. Based on the recommendation of Keluskar, Maharaja of Baroda sanctioned a scholarship to Ambedkar. Keluskar helped Ambedkar in many aspects which paved way to Ambedkar to become a global icon.



Rao Bahadur Dr. R. Srinivasan

Rao Bahadur Dr. R. Srinivasan was a very good friend of Dr. B.R. Ambedkar. Dr. R. Srinivasan was from Chennai Province. He used to assist Dr. B.R. Ambedkar in almost all of his activities. Dr. R. Srinivasan accompanied Dr. B.R. Ambedkar for the Round Table Conference at London as a representative of the untouchable.

Ramji Sakpal was the father of Dr. B.R.Ambedkar. Ramji Sakpal being a military teacher ensured the children, particularly Ambedkar, studied well and secured good education from good schools. Ramji Sakpal used to teach Ambedkar wherever and whenever required. He used to wake up at 2 am and then made Ambedkar get up at the same time for his studies because of very minimal disturbance at that time. Ramji Sakpal put his hands on the head of Ambedkar at the time of his last breath and blessed Dr. B.R. Ambedkar to be a noble person.

Subedar Ramji Sakpal

Balaram Ramji Ambedkar

Balaram Ramji Ambedkar was the elder brother of Dr. B.R. Ambedkar. Ambedkar faced financial setbacks in his school days. After the demise of their father, the entire family was in a financial crisis. In order to tide over the problems, Balaram Ramji Ambedkar quit his studies and joined for a job in his young age. Balaram Ramji Ambedkar helped B.R. Ambedkar to continue his studies without much problems. Dr. B.R. Ambedkar held Balaram Ramji Ambedkar in high esteem.

Maatha Rama Bai

Maatha Rama Bai was the first wife of Dr. B.R. Ambedkar. She was married to Ambedkar when she was only 9 years old. There is a saying in English that there is a lady behind every successful man. This is very true in the case of Dr. B.R. Ambedkar. Rama Bai Ambedkar was intelligent, kind, obedient, religious, simple and possessed high character. Rama Bai co-operated with Dr. B.R. Ambedkar till her last breath. Rama Bai Ambedkar was illiterate at the time of marriage, but later learned to read and write from Dr. B.R. Ambedkar. Ambedkar used call to Rama Bai Ambedkar as "Rami" and she called him as "Sahib". Rama Bai Ambedkar cared for the health and welfare of Ambedkar. Ambedkar used to go abroad for his higher studies leaving the responsibilities of the maintenance of the house to Rama Bai Ambedkar. She used to maintain the house without any murmur or grouse.

Rama Bai Ambedkar had good faith in God at Pandharpur Temple. Dr. Ambedkar took her to Pandharpur temple and learnt that being an untouchable, they were not allowed to see the God. Rama Bai Ambedkar was a great lady who should be remembered forever.

Rao Bahadur S.K. Bole was a great social worker. He used to help the poor and the downtrodden people. He used to like Ambedkar very much. When Ambedkar passed the Matriculation Examination, Rao Bahadur S.K. Bole organized a function to felicitate Ambedkar. S.K. Bole helped Ambedkar in all his activities.

Dr. B.R. Ambedkar was grateful to Rao Bahadur S.K. Bole.

Sitaram Keshav Bole (S.K.Bole)

Nanak Chand Rattu

Nanak Chand Rattu being an Under-Secretary to Government of India, worked as private secretary to Dr. B.R.Ambedkar for about 17 years. Nanak Chand Rattu was very sincere and devoted to Dr. B.R. Ambedkar. He never used to lose his temper despite loads of work and not being able to go to his house to look after his wife and children continuously for couple of days. He used to attend to Dr. B.R. Ambedkar's work right from taking dictation to massaging Ambedkar's legs and he stayed overnight for few days in the house of Dr. B.R. Ambedkar. Nanak Chand Rattu assisted Ambedkar in taking dictations and getting ready to dispatch the letters next day on top priority. The job of shifting Ambedkar's body from New Delhi to Mumbai by flight and Ambedkar's funeral procession were all looked after under the management of Nanak Chand Rattu.

Chapter - 20

THE GREATEST INDIAN

Chapter - 20

THE GREATEST INDIAN

The Greatest Indian was a poll conducted from June 2012 to August 2012. This event was sponsored by Reliance Mobile and conducted by Outlook magazine, in partnership with CNN-IBN and The History Channel. A TV episode associated with the poll was telecast from 4th June to 15th August 2012. The winner was announced on 11th August 2012 and it was none other than Babasaheb Dr. B.R. Ambedkar.

The "Greatest" is a format created and launched by the BBC in 2002 and has been reproduced in 20 territories. Greatest Briton- Winston Churchill, Greatest South African- Nelson Mandela, Greatest German- Konrad Adena.

'The Greatest Indian' did not include people from all time periods of history. However, The Greatest Indian chose to focus on India as a modern nation. India today has progressed immensely as an independent nation since 1947. Thanks to the contribution from millions of Indians in making this country incredible. This was an effort to identify the one who has made the maximum contribution and impact in the surge of independent India.

Nominations and voting process : The jury included N. Ram (former Editor-In-Chief of The Hindu), Vinod Mehta (Editor-in-Chief of Outlook), Soli Sorabjee (Former Attorney General of India), Sharmila Tagore (Bollywood actress and former Chairperson of the Censor Board of India), Harsha Bhogle (sports), Chetan Bhagat (author), Ramachandra Guha (historian), Shashi Tharoor (politician and author), Nandan Nilekani, Rajkumar Hirani, Soli Sorabjee, Shabana Azmi and Arun Jaitley. The finalized list was released to the public on 4th June 2012, by CNN-IBN Editor-in Chief Rajdeep Sardesai.

A three-way process was used to assess a top ten, in which equal weight was given to the votes of the jury, an online poll, and a market survey was conducted by the Nielsen Company. Online poll witnessed the participation of 7,129,050 people. Public voting was conducted from 4th June to 25th June and the final top ten were announced on 3rd July 2012. Similarly, a second round of voting was followed from 1st July until 1st August 2012. Nearly 20,000,000 people voted in this round of the survey. The announcement of the winner was made on 11th August 2012, with a special finale hosted by 'Amitabh Bachchan' and featuring other Indian celebrities. This program was telecast on 14th and 15th August, on the occasion of Indian Independence Day.

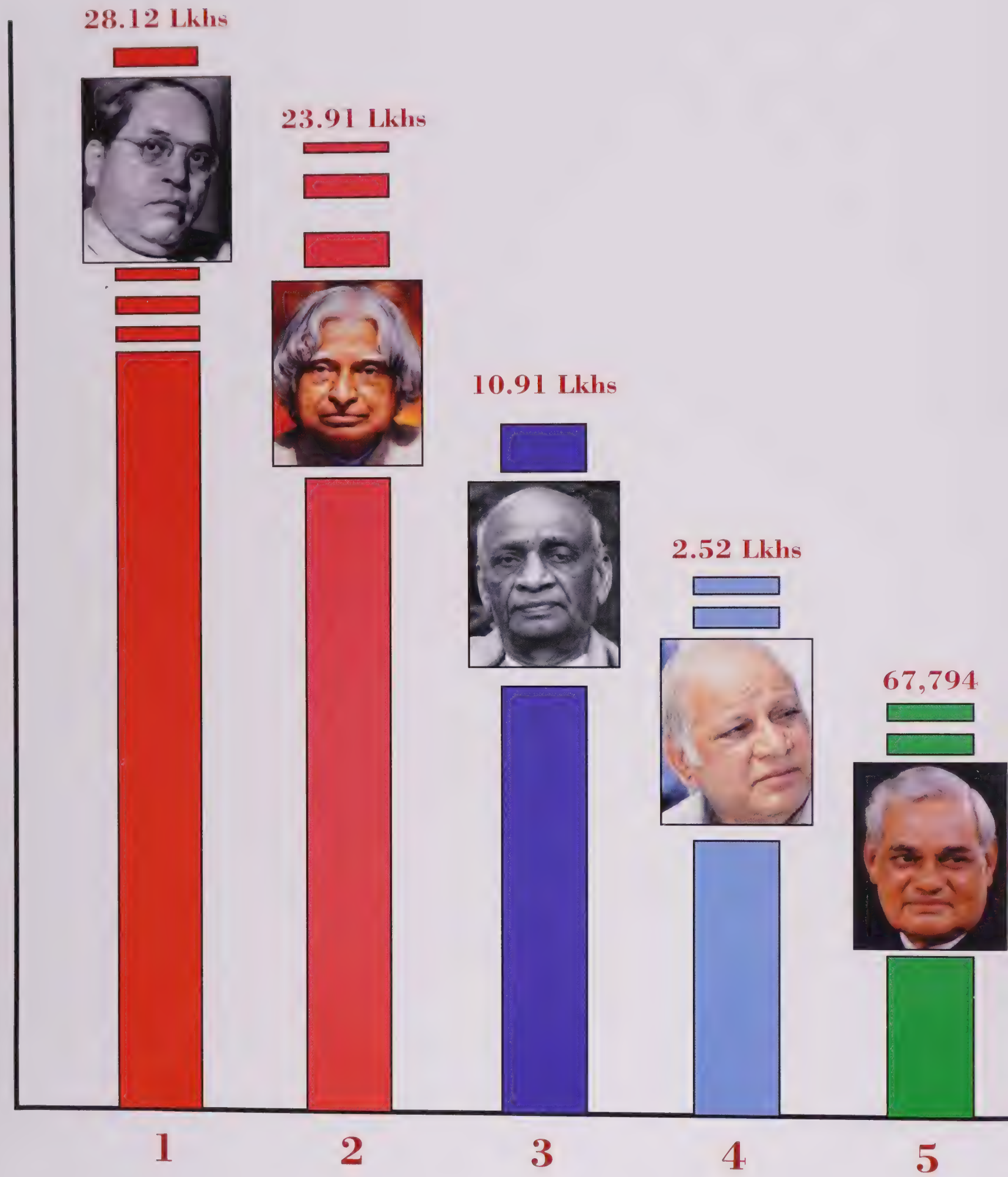
Unique three-way voting process during 'The Greatest Indian' episode -

- 26-member jury had finalised the Top 50 nominees from a list of 100, ranging from actors, writers, sportspersons, entrepreneurs, and men and women of distinction in their fields.
- From 4th June 2012, readers and viewers were to vote online or by phone until 25th June 2012.
- From July 1st to 31st, a nationwide opinion poll was held to choose the top ten.
- The name of the Greatest Indian after Gandhi's period was announced in August 2012.

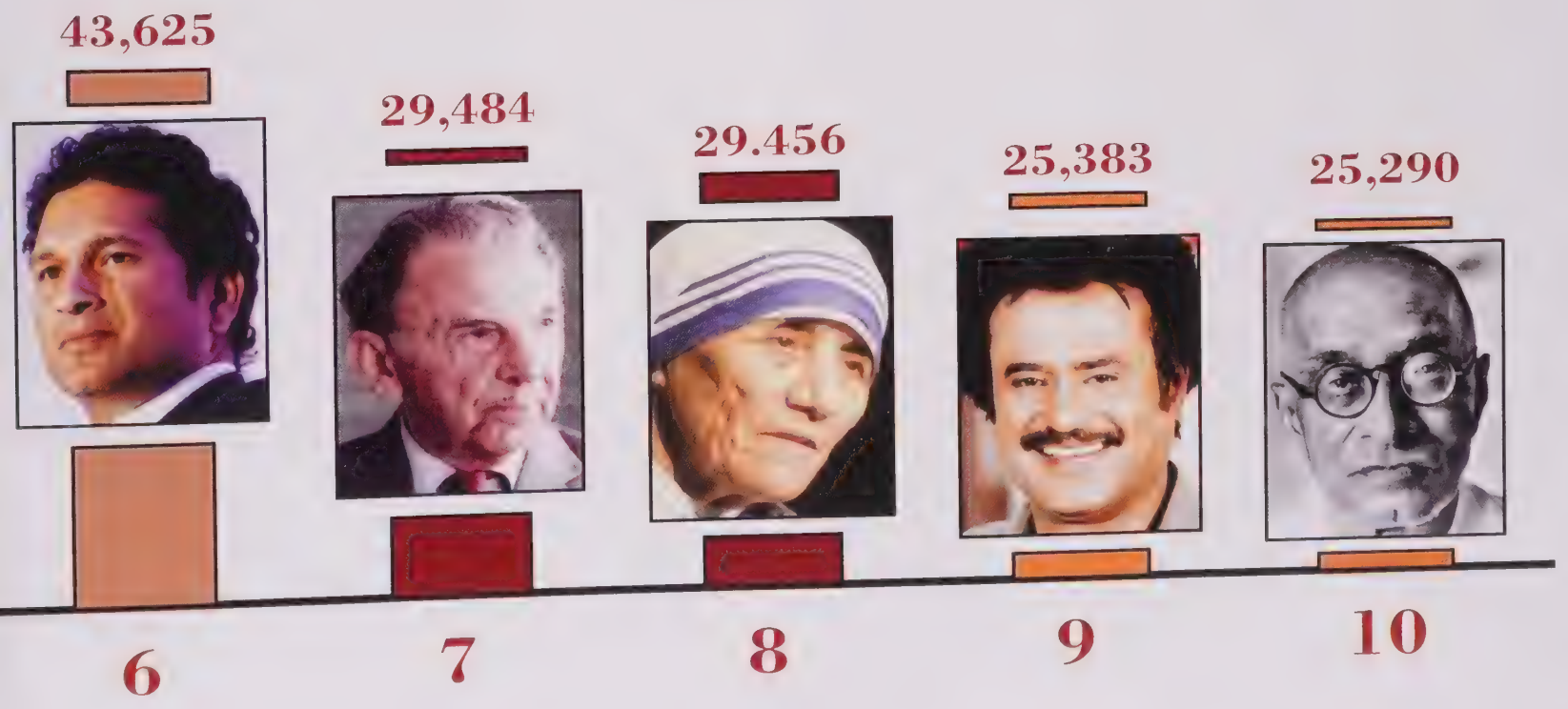
The following table shows the top 20 ranks from the final online voting which was published in the 'History India' website. Total Vote count: 71,29,050

RANK	NAME	VOTES
1	Dr. B. R. Ambedkar	28,12,494
2	A P J Abdul Kalam	23,91,374
3	Vallabhbhai Patel	10,91,479
4	Kanshi Ram	2,52,728
5	A B Vajpayee	67,794
6	Sachin Tendulkar	43,625
7	J R D Tata	29,484
8	Mother Theresa	29,456
9	Rajinikanth	25,383
10	Rajagopalachari	25,290
11	Indira Gandhi	24,497
12	Mohammed Rafi	20,432
13	Jawaharlal Nehru	17,955
14	Vishwanathan Anand	16,915
15	A R Rehman	16,782
16	Baba Amte	16,149
17	Jayaprakash Narayan	15,040
18	Amitabh Bachchan	14,385
19	Ram Manohar Lohia	14,156
20	Sam Manekshaw	13,629

The graph shows the 'Top Ten Nominees' from the online voting:



1. Dr. B.R. Ambedkar
2. Dr. APJ Abdul Kalam
3. Dr. Vallabhbhai Patel
4. Kanshi Ram
5. AB Vajpayee
6. Sachin Tendulkar
7. JRD Tata
8. Mother Teresa
9. Rajinikanth
10. Rajagopalachari



Chapter - 21

VIEWS OF NATIONAL AND INTERNATIONAL LEADERS

Chapter -21

VIEWS OF NATIONAL AND INTERNATIONAL LEADERS

Dr. B.R. Ambedkar is known all over the world. His services and contribution to the human society is appreciated by National and International Leaders. Here again thousands and thousands of leaders and other scholars have appreciated the efforts made by Dr. B.R. Ambedkar. As it is not practicable to publish the appreciations of all, only few appreciations from prominent leaders and scholars are given below

Oath taken by Dr. A.P.J. Abdul Kalam, the then President of India on Ambedkar Jayanthi

1. I take an oath to serve people as practiced and taught by Baba Saheb Ambedkarji.
2. From now onwards, before the next birthday of Baba Saheb, I will teach at least three persons in my neighbourhood who cannot read and write.
3. I will work with determination, to remove the pain of at least one family needing help in my neighbourhood.
4. I will not support any differentiation on account of community or language.
5. I will lead an honest life free from all corruption and will set an example for others to adopt a transparent way of life.

"Dr. Babasaheb Ambedkar is a yug purush who lives in the hearts and minds of crores of Indians. His life is characterized by unmatched determination and a firm commitment towards social justice. He made a mark as a bright Lawyer, Scholar, Writer and Intellectual who always spoke his mind"

Narendra Modi
Prime Minister of India

"Dr. B.R. Ambedkar is prominent champion of the oppressed and the depressed class in India. Dr. B.R. Ambedkar came in the category of outstanding personalities. Dr. B.R. Ambedkar is the architect of our constitution. There is no doubt that he took greater care and trouble over constitution making".

Jawaharlal Nehru
First Prime Minister of India (1947-1964)

"At a time when India was passing through epic making events, Dr. B.R. Ambedkar had become one of the potent forces to reckon with whether in office or out of it. Dr. B.R. Ambedkar is a giant among intellectuals, in legal acumen and parliamentary skill, he had few equals among his contemporaries. He is one of the ablest administrators of high calibre and integrity and a founder of Neo-Buddhism in modern India"

Dr. Zakir Husain
Third President of India (1967-69)

"Dr. B.R. Ambedkar's life had been a source of inspiration to the backward classes"

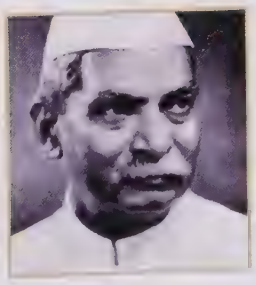
B.D. Jatti
Vice President of India (1974-79)

"Dr. B.R. Ambedkar was man of great gifts who devoted his life to the struggle for human rights and for the dignity of man. His legacy will continue to be a source of inspiration to our people in India and abroad"

R.Venkataraman
Eighth President of India (1987-1992)

"Endowed with keen intellect, Dr. B.R. Ambedkar is a prolific writer and the author of many books. His intellectual brilliance made him well suited to become one of the prime architects of our constitution. The contribution made by him towards shaping a free India is an enduring one"

V.P. Singh
Prime Minister of India (1989-1990)



"Sitting in the chair and watching the proceedings, I have realized as nobody else could have, with what zeal and devotion members of the drafting committee and especially its chairman, Dr. B.R. Ambedkar, in spite of his ill health, have worked. He has not only justified his selection but has added luster to the work which he has done"

Dr. Rajendra Prasad
First President of India (1950-62)

"The people of India will ever remain grateful to Dr. B.R. Ambedkar for devoting all his time and talents in framing a worthy constitution. India can never forget such a great son"

Dr. S.Radhakrishnan
Second President of India (1962-67)

"Dr. B.R. Ambedkar's remarkable life and achievements were inspired by three great ideals – the ideal of knowledge, the ideal of equality and the ideal of compassion. Dr. B.R. Ambedkar is the modern law giver of India, who helped us to adopt a new constitution. The life of Dr. Ambedkar gives a lesson to us, that most of the evils in society can be eliminated by introducing domestic reformer as introduced by the great leader"

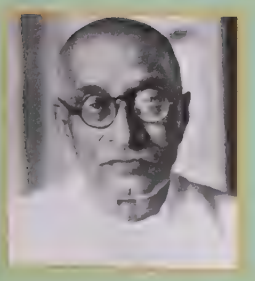
Indira Gandhi
Fourth Prime Minister of India (1980-1984)

"With the guidance and inspiration of Ambedkarji and Pandithji, we became the first country in the world to evolve a constitutionally sanctioned programme of affirmative action in favour of those who had suffered centuries of oppression and depression"

Rajiv Gandhi
Fifth Prime Minister of India (1984-1989)

"Dr. B.R. Ambedkar's life and work will continue to inspire us in our endeavours to build a society which rests firmly on human dignity, a society which is more just and offers the weaker section a secure and bright future"

P.V. Narasimha Rao
Prime Minister of India (1991-1996)



"Undoubtedly, Dr. B.R. Ambedkar was the biggest man amongst those who until Mahatma came were untouchables and who are now unable to get out of the complex, in spite of all the laws that have been unreservedly passed"

C. Rajagopalachari
Last Governor General of India

"Dr. B.R. Ambedkar was a many-splendoured personality-a jurist with encyclopedic knowledge, an astute thinker, a prolific writer, a constitutional pandit and a political leader with charismatic personality. It would, however, be as a militant reformer, a compassionate social rebel and as a liberator of the downtrodden masses that he would be long remembered"

K.R. Narayanan
Tenth President of India (1997-2002)

"The contribution of Dr. Ambedkar in building of modern India will be long be remembered. His work as one of the prime architects of our Constitution, the bedrock upon which the Indian nation rests, is of lasting importance. The work of Dr. Ambedkar was a source of inspiration not only to his own generation but the generations which have followed"

Chandra Shekar
Eighth Prime Minister of India (1990-1991)

"Dr. Babasaheb Ambedkar was one of the most remarkable leaders who shaped the policy of India in the nascent years of our freedom. He was a thinker, revolutionary and a champion of human rights and human dignity"

Shankar Dayal Sharma
Ninth President of India (1992-1997)

"Dr. Ambedkar, the Martin Luther King of India"

Barack Obama
President of USA

"Ambedkar was a remarkable politician, lawyer and intellectual, who showed particular courage and determination in championing the interests of the most vulnerable communities in India at a time of unprecedented political change. The constitution of India, with which he was closely involved, is a lasting tribute to his memory"

Mrs. Margaret Thatcher
Prime Minister of UK (1979-90)

"Ambedkar has given great service to Buddhism in this nation, we have to remember forever"

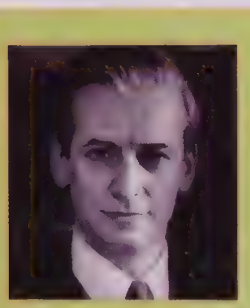
Dalai Lama

Buddhist Monk, Winner of Noble Peace Prize in 1989

"Dr. Ambedkar must rank as one of the Statesmen who prepared India for self government and by representing so faithfully his caste, he had great influence on Gandhiji and consequently on the development of Indian affairs upto this date (12th April 1932)"

The Lord Butler

Principal Private Secretary to the Prime Minister, UK (1979-85)



"As a leader of the "untouchables" of India he was in a unique position to write a scholarly book on the historical aspects of that subject. By his work as a scholar and as a man of action he helped decisively to shape the development of India in his country"

Sir Walter Adams

Director, The London School of Economics and Political Science, University of London (1967-74)

"Dr. Ambedkar was the fountain head of Wisdom and Knowledge"

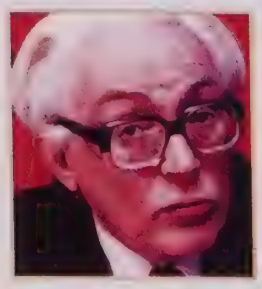
Lord Carey

The Australian Statesman

"Dr. Ambedkar is one of the six best brains in the World"

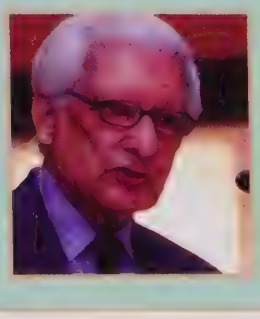
Beverly Nicholas

An Eminent English Journalist



"Indian leaders such as Gandhi, Nehru were giants. Dr. Ambedkar was giant among the giants"

Mr. Michael Foot
The Centuries Great Orator



"Dr. Ambedkar was not only an eminent Jurist and a Scholar but also a great Social Revolutionary and Eminent national figure, a great Patriot"

M.K. Rasgotra
Padma Bushan Award Winner

"Dr. B.R. Ambedkar's death removes from our public life a vigorous and colourful personality"

M.C. Chagla
Indian Ambassador to the U.S.A. (1958-61)

"Ambedkar is not only the law giver to people of India after Independence, but he is in many respects a transformer of the Indian society"

Apa B Pant
India's High Commissioner during Independence

"At a time when people throughout the world are celebrating freedom and democracy, it is particularly appropriate to mark the birth of a man, Ambedkar who made such an important contribution to the constitution of the world's largest democracy and the interests of the ordinary people of India"

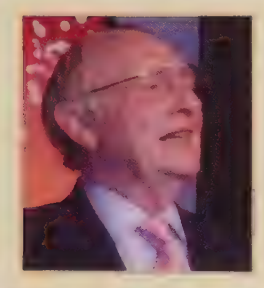
John Major
Prime Minister of the UK (1990-1997)

"Dr. Ambedkar is my father in Economics. He is a true celebrated champion of the underprivileged. He deserves more than what he has achieved today. However he was highly controversial figure in his home country, though it was not the reality. His contribution in the field of Economics is marvelous and will be remembered forever"

Amartya Sen
IndianEconomist,. Novel Memorial Prize in Economic Sciences in 1998 and Bharat Ratna in 1999

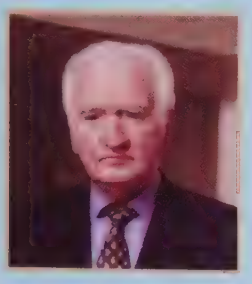
"Ambedkar is a clear cited brave fighter who has an immortal niche in the history of India"

Lord Mount Batten
Last Governor General of India



"Ambedkar: A great socialist and a great democrat"

The Rt. Hon. Neil Kinnock
M.P. Leader Labour Party, UK (1999-2004)

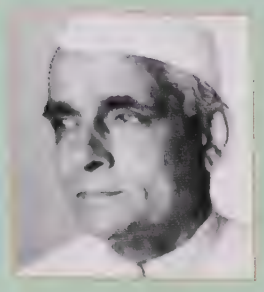


"Dr. Babasaheb Ambedkar is one of the towering figures in the creation of modern India and in particularly in the creation of democracy governed by the rule of law"

The Rt. Hon. The Lord Mackay of Clashfern
Lord High Chancellor of Great Britain (1987-97)

"The inspiration and hope that the life of Dr. Ambedkar has given to the people of India, have also been extended to the people of this world"

Rt.Hon. Edward Heath M.BE, M.P.
Prime Minister of the United Kingdom (1970-74)



"Dr. B.R. Ambedkar is a man of outstanding ability and his name would ever remain closely associated with the forging of our great constitution"

R.R. Diwakar
Union Minister of Information and Broadcasting (1949-1952)

"Dr. B.R. Ambedkar – a Doughty Champion"

B.G. Kher
Former Chief Minister of Bombay

"Ambedkar is a Spokesman for millions of disadvantaged. He raised the sights of men in power in your country towards greater equity"

William J McGill
16th President of Columbia University in New York City (1970-80)

"If Gandhi was Bapu, the "father" of a society in which he tried to inject equality while maintaining the "Hindu" framework, Ambedkar was Baba to his people and liberator from that frame work"

Gail Omvedi
American-born Indian Scholar, Sociologist and Human Rights Activist.

"The people of Ceylon will always remember Ambedkar; the distinguished son of India for his role in the revival of Buddhism in India, the birth place of Buddha"

Sirimavo Bandaranaike
Prime Minister of Ceylon (1994-2000)

"Ambedkar was the sixth biggest brain, in the rank of all the intellectuals of worlds"

Johan Gunther
Author of 'Inside Asia'

"Dr. Ambedkar was one of the most prominent political architects of modern India, a nation which since its Independence has made an outstanding contribution to both the theory and practice of the contemporary common wealth. Ambedkar is a towering champion of human equality, whose memory will always be an inspiration to a common wealth dedicated to equal rights for all, regardless of race, colour, creed or political belief"

Chief Emeka Anyaoku
Third Common Wealth Secretary General (1990-2000)

"Ambedkar was by far the ablest Indian we ever had in my time, and that Ambedkar was not the kind of man who could be persuaded to modify his aspirations in response to appeals from Gandhiji and others remembering the obstinally with which he used to hold out even when quite wrong"

Dr. L.G. Patel
Former Director, London School of Economics

"The Indian constitution provides inspiration in preparation of new South African Constitution. We hope that our efforts in formulation of a new constitution will reflect the work and idea of this great son of India. Dr. Ambedkar's constitution to social justice and to the upliftment of the oppressed is worthy of emulation"

Nelson Mandela
President of South Africa from 1994 to 1999

"Ambedkar life and work have special meaning at the present time when the demand for equality and justice is becoming heard with increasing power throughout the world"

Dr. Ainslie T Embree
Acting Dean Columbia University

"Dr. Ambedkar was without dispute one of the illustrious figures that played a historic part in the annuals of the great country, India, a time when changing trend and conditions were making a significant impression on the life and social structure of the nation"

U. Nu
First Prime Minister of Burma (1948-1956)

"I have seen some people who are born in the lowest category of hindu law, the shudras, the untouchables so intelligent; when India became independent, the man who made the constitution of Dr. Babasaheb Ambedkar was a shudra. There is no equal to his intelligence as far as the law is concerned. He was a world famous authority"

Osho
Spiritual Guru

"Dr. Ambedkar has carved for himself a permanent place in the history of modern India. May his noble actions and shining examples long inspire the progressive development of Bharath"

VEN. Dr. H. Saddhatissa
Srilankan Buddhist Monk and Scholar

"Dr. Ambedkar is the legitimate successor of Buddha's doctrines"

Rev. Dean Uchida
General Director, Nihonji Temple of Japan

"If the Indian constitution framed by Dr. B.R. Ambedkar is worked in the spirit in which it has been framed, I am sure we will be one of the foremost nations of the world"

M. Ananthasayanam Ayyangar
Second Speaker of the Lok Sabha (1956-62)

"Ambedkar's was a versatile mind. He was not only a deep, but a profound Scholar, and, as the leader of the house said, his was a controversial figure. But what I believe was the dominant characteristic of his complex personality was the characteristic of being an indomitable spirit, and it was that indomitable spirit which enabled him to triumph over personal disabilities which perhaps would have crushed persons of the tenacious character. Country has the reason to be proud of a very great son...."

Mr. Frank Anthony
Nominated Anglo Indian

"An indefatigable and robust fighter for the cause of the suppressed and depressed, he was not only a tower of strength to the so called depressed classes but he was a challenge by himself to the decadent social practices of orthodox Hinduism"

B. Ramakrishna Rao
Governor of Kerala

"Dr. B.R. Ambedkar a great Visionary and an equally formidable activist who fought relentlessly for the cause of equality in society"

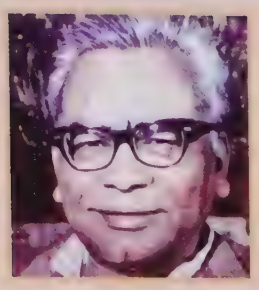
Sharad Pawar
Minister of Defence

"Dr. B.R. Ambedkar is such a great leader whose ideals, philosophy of life, wisdom, intellect, compassion, service and sacrifice will continue to show light to the Indians for centuries to come..."

Jogendra Nath Mandal
Former Law Minister of India

"Dr. B.R. Ambedkar will be written in gold letters in history especially in the revival of Buddhism as a great Buddhist leader"

VEN. Mahathera N Jinaratana
General Secretary of Mahabhodhi Society of India



"In my opinion Dr. B.R. Ambedkar is the real Mahatma. He grew in stature not only as an untiring fighter against injustice, but also as a great Indian"

Ram Manohar Lohia
Known for Quit India Movement

"Ambedkar's life was a defiance to the arrogance of those who held that individual elevation was the monopoly of the privileged few...."

R. Kuldip Nayar
Indian Journalist

"Ambedkar sowed the seeds of equality in India and we owe him much. Dr. Ambedkar brought to India a remarkable blue print for progress and civilization"

L.M. Singhvi
Member of Lok Sabha (1962-67)

"Dr. B.R. Ambedkar is a great Lawyer, Historian, Philosopher, Scholar Statesman and a Humanist, a great behavior in Democracy and Secularism, a champion and a warrior, ever fighting to secure basic human rights to the oppressed classes of the society"

Justice O. Chinnappa Reddy
Retired Judge

"Dr. B.R. Ambedkar is a multifaceted personality and in him India found a great leader"

Ranganath Mishra
Chief Justice

"Besides the scholarship in economics, political science and law, Dr. B.R. Ambedkar's achievements in public and political life of the country are very great"

Prof. D.R. Gadgil
Director of Gokhale Institute of Politics and Economics, Pune

"India needs more sons like Dr. B.R. Ambedkar"

Jivraj N Mehta
Freedom Fighter

"The Constitution should be studied by Indians to know about citizens rights. If you read it, there is no need to read religious books as you may find God in our Constitution. Gaining knowledge of the Constitution would be a real homage to Dr. Babasaheb Ambedkar"

Sarosh Homi Kapadia
38th Chief Justice of India

"An erudite scholar, a legal luminary, a great statesman and a champion of Depressed Classes, Babasaheb has carved out a permanent niche for himself in the hearts of our countrymen. The Constitution of India, to framing of which he contributed so much and every page of which has his imprint, truly reflects the hopes and aspirations of our people. It is indeed a tribute to his sagacity, wisdom and legal acumen that the basic philosophy and ideals enshrined in the Constitution of India have withstood the test of time and helped in preserving the unity, integrity and democratic fabric of the country"

Rabi Ray
Ninth Speaker of Lok Sabha (1989-1991)

"From the depths of despair Dr. Babasaheb Ambedkar emerged as a colossus in the Indian political arena to champion the cause of the Depressed Classes and uphold human dignity. A versatile genius, he played a crucial role in the political, social, economic, religious and other spheres to attain his objectives. As the architect of our Constitution, he has contributed immensely to build up Parliamentary institutions and worked for their consolidation. For, he believed that these institutions were the central lever of social engineering which can herald a better tomorrow for the suffering millions"

Sudarshan Agarwal
Secretary General, Rajya Sabha (1991

"Dr. B.R. Ambedkar was undoubtedly one of the chief architects of the Indian Constitution. But he was much more : he was a social rebel who raised the banner of revolt against the inequitous case-ridden society. As rationalist he never encouraged any personality cult. He was an iconoclast who demolished the clay-feeted idols that were built on the unstable foundations of blind worship and superstition"

Madhu Dandavate
Deputy Chairman of the Planning Commission (1996-1998)

"Ambedkar remains modern India's towering symbol of protest against all forms of social oppression"

Valerian Rodrigues, Professor
Jawaharlal Nehru University, New Delhi

"We remember Dr. B.R. Ambedkar as a labour leader, political leader. Apart from the great work that he did in his house as a member of the Government, as far as my part of the country is concerned, he brought a new awakening. I believe, if Dr. B.R. Ambedkar had not been there, perhaps my part of the country would not have been what it is today"

Ashok Mehta
PSP Bombay

" Ambedkar is greater leader than Karl Marx"

Justice,
S. Tamilvanan
Chennai

"Dr. B.R. Ambedkar – Symbol of Knowledge"

Dr. R.S.Kureel
Founder and first Vice Chancellor of Dr. B.R. Ambedkar University of Social Sciences

"His name will live: there is no doubt that Dr. B.R. Ambedkar's name will go down in Indian history, as stated in the citation awarding him the honorary degree of 'Doctor of Laws' from Columbia University in 1952, as a framer of the constitution, one of India's great citizens, a great social reformer and a valiant upholder of human rights"

Asian Students Union, San Francisco

The Statesman

"Ambedkar's deep erudition and experience in the fields so diverse as law, economics, sociology, labour and politics would, in more propitious circumstances, have enabled him to make an even more impressive contribution to the world of letters"

The Statesman (Leading News Paper)

THE FREE PRESS JOURNAL SINCE 1928

"Country would remember Ambedkar as one who righteously revolted against wrongs"

The Free Press Journal

"What will remain is a recollection of Ambedkar's great services to the country and the impression left on his contemporaries of a vivid and versatile personality"

The Hindustan Times (Leading News Paper)

"Ambedkar was combative and he had courage. He posed a challenge to the conscience of orthodox Hinduism, and it is to the credit of the latter that on the whole it responded generously. He will probably be remembered when some of our so-called giant contemporaries are forgotten"

Times of India, (Leading News Paper)

Chapter - 22

IMMORTALIZING DR. B.R. AMBEDKAR

A. Statues in India and Abroad

B. Tributes in India and Abroad

C. Museums

   i. Chincholi Museum

   ii. Pune Museum

   iii. London Museum

D. Memorials

   i. Lucknow Memorial

   ii. Delhi Memorial

E. Bhoomis - Panchatheerthas

   i. Janmabhoomi

   ii. Krantibhoomi

   iii. Mukthibhoomi

   iv. Deekshabhoomi

   v. Chaityabhoomi

F. Stamps and Coins

   i. Stamps

   ii. Coins

G. Institutions in the name of Dr. B.R. Ambedkar

Chapter 22

IMMORTALIZING DR. B.R. AMBEDKAR

A. Statues in India and Abroad

The History of statues can be traced back to 30,000 - 40,000 years ago. The oldest statue of the world is located in Germany. Egyptian statues showing kings were in existence from 2500 BCE. The oldest statue of a deity in Rome was the bronze statue from 485 BCE. The wonders of the world include several statues antiquity and the statue of Zeus at Olympia is among the 7 wonders of the ancient world.

The Statues are made out of Stone, Metal, Timber, Wax etc., The main objectives of statues and busts are to respect and honour the person or things even after their demise. In modern India, statues are made and placed in important locations for prominent leaders and scholars. Dr. B.R. Ambedkar is the most eminent personality in various fields. His contributions to the human kind is quite immense. His services are recognized by the Central Government and State Governments, NGOs and other Institutions who have made the statues and busts of Dr. B.R. Ambedkar and erected the same in public places.

The most important location where the statue of Dr. B.R. Ambedkar is placed is in front of Parliament House, New Delhi. Similarly most of the State Governments have placed the statutes of Dr. B.R. Ambedkar in front of Vidhana Soudhas.

The Universities, Schools and Colleges, Government Offices and other organizations have also kept the statues of Dr. B.R. Ambedkar in befitting locations. Statues and busts are also found in other foreign countries like United Kingdom, United States of America, Canada, etc.,

As per the statistical records, it is reported that the number of statues and busts of Dr. B.R. Ambedkar erected throughout India and Abroad may run to lakhs. The statues and busts of Dr. B.R. Ambedkar is placed in almost all the villages, towns, taluk headquarters, district headquarters and State capitals. The important statues, busts and the photographs placed in prominent locations by various authorities such as Government of India, State Governments, Universites and Foreign organizations are given here.

National Capital Territory of Delhi

Statue infront of Parliament House, New Delhi

Bengaluru - Karnataka

Mysuru - Karnataka

Dr. B.R. Ambedkar holding Constitution of India in one hand and pointing out Equality, Liberty & Fraternity in the other hand

Assam

Andhra Pradesh

Bihar

Chandigarh

Goa

Himachal Pradesh

Jammu and Kashmir

Jharkhand

Kerala

Madhya Pradesh

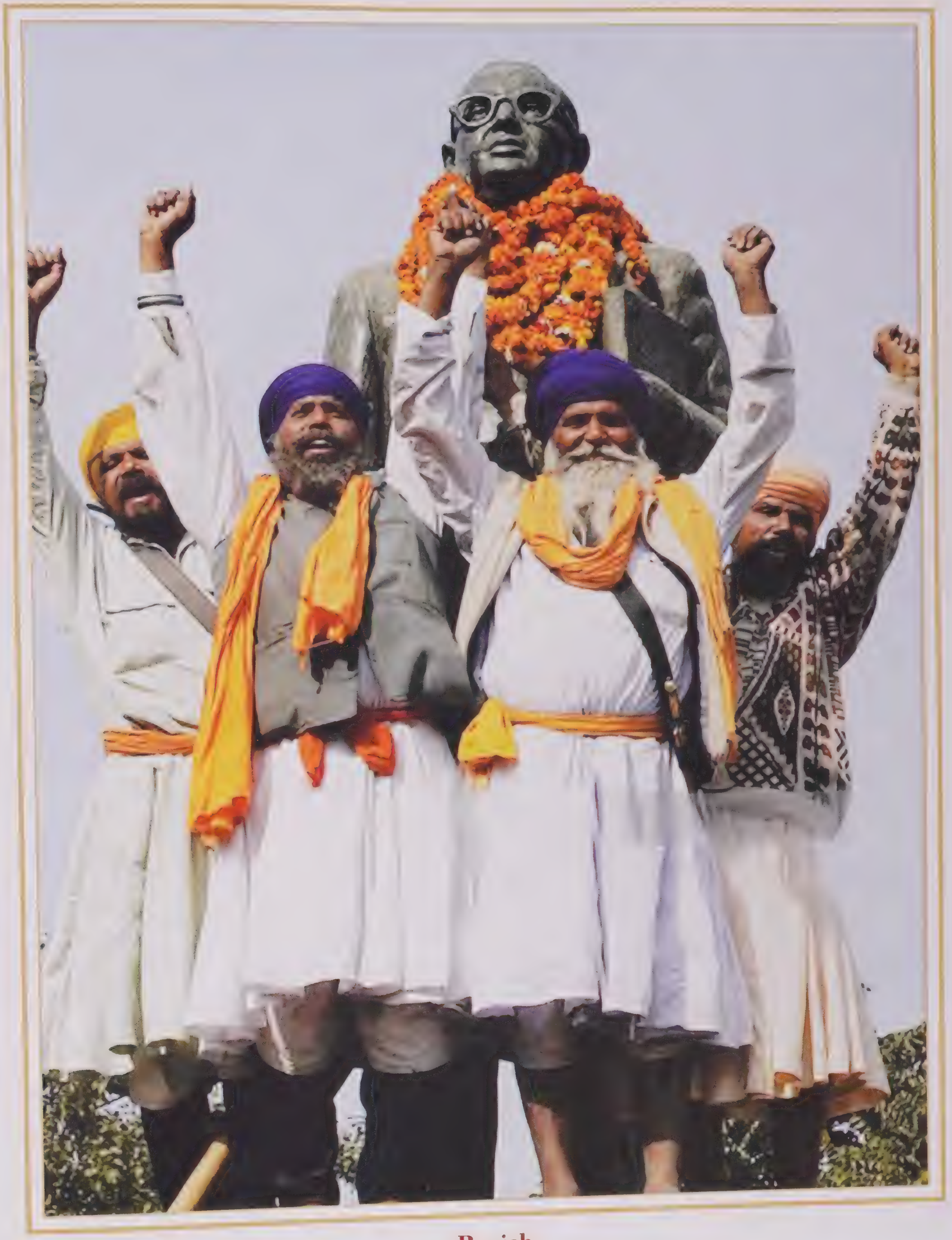
Nagpur - Maharashtra

Mumbai - Maharashtra

Gujarat

Meghalaya

Uttarakhand



Punjab

Telangana

Uttar Pradesh

Aurangabad

Chennai - Tamilnadu

Madurai - Tamilnadu

Puducherry

Puducherry (Night View)

Statue at London

Sacramento (USA)

Canada

Canada

United Kingdom

United Kingdom

New york

New york

California

California

Spain

Spain

B. Tributes in India and Abroad

Shri. Pranab Mukherjee - President of India

Shri M. Hamid Ansari - Vice President of India

Shri. Narendra Modi - Prime Minister of India

Shri. A.B. Vajpayee - Former Prime Minister of India

Dr. A.P.J. Abdul Kalam - Former President of India

Dr. Manmohan Singh - Former Prime Minister of India

Smt. Pratibha Patil - Former President of India

Smt. Sonia Gandhi - President of Indian National Congress

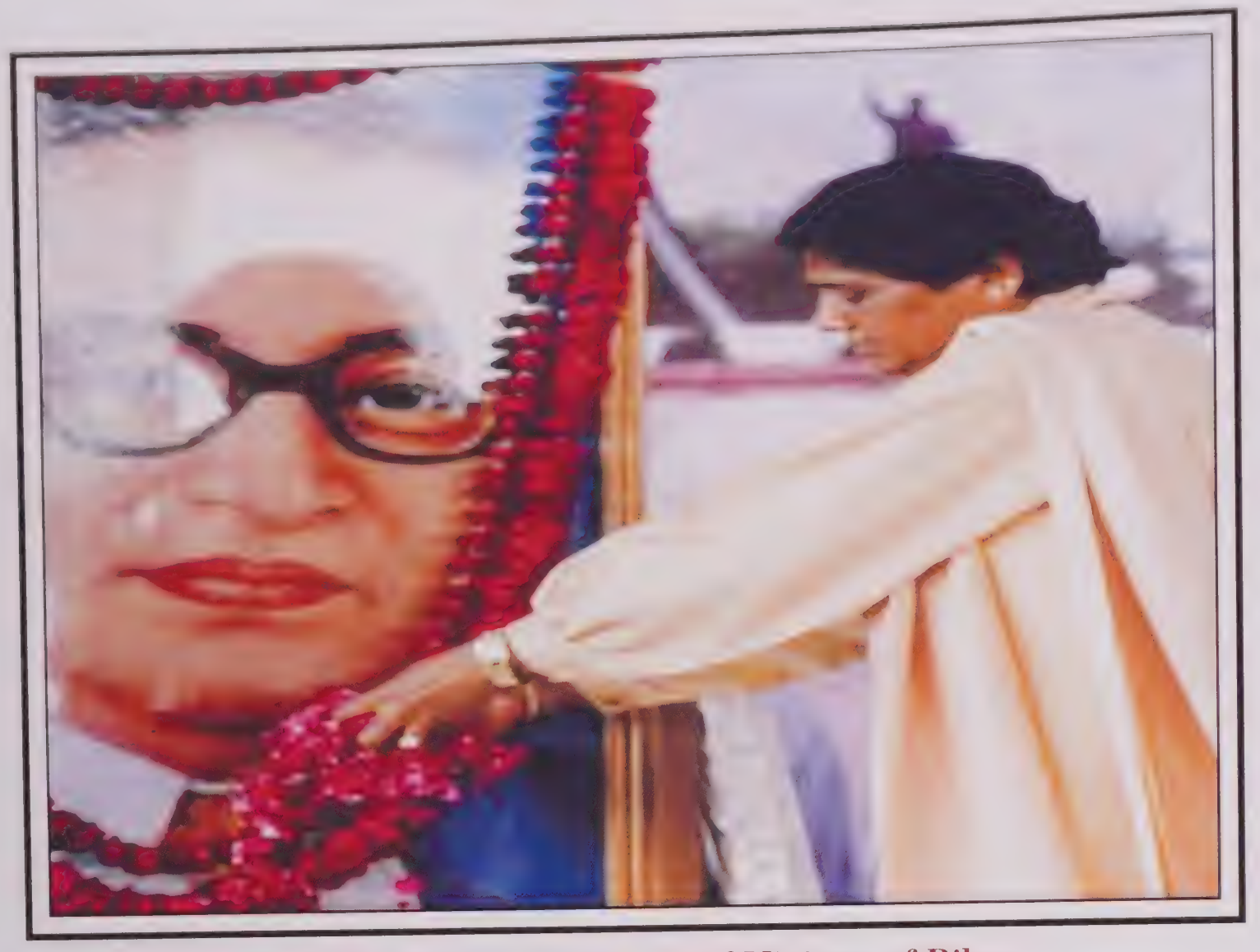
Smt. Indira Gandhi
Former Prime Minister of India

Shri. Rajiv Gandhi
Former Prime Minister of India

Shri. Rahul Gandhi
Vice President of Indian National Congress

Shri. L.K.Advani - Former Union Home Minister

Shri. Ram Vilas Paswan - Union Minister



Smt. Mayavathi - Former Chief Minister of Bihar

Shri. Rajnath Singh - Union Home Minister
and Shri. Amith Shah - President of BJP

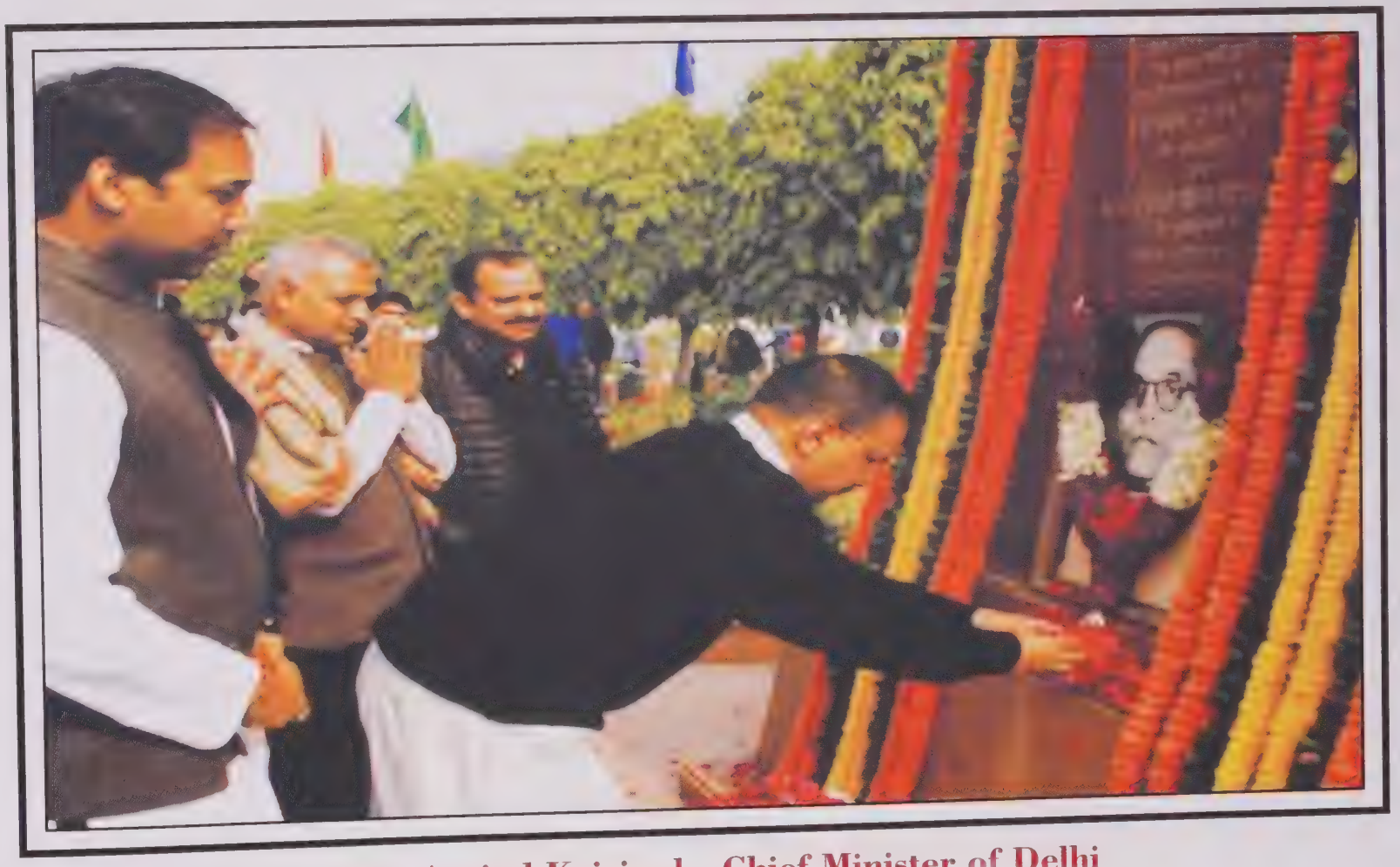
Shri. Siddaramaiah - Chief Minister of Karanataka

Ms. J. Jayalalitha - Chief Minister of Tamil Nadu

Shri. Chandrababu Naidu - Chief Minister of Andhra Pradesh

Shri. N. Rangasamy - Chief Minister of Puducherry

Shri. Nitish Kumar - Chief Minister of Bihar



Shri. Arvind Kejriwal - Chief Minister of Delhi

Shri. Chennamaneni - Governor of Maharashtra

Shri. Devendra Fadnavis - Chief Minister of Maharashtra

Shri. Jitan-Ram-Manjhi - Chief Minister of Bihar

Shri. D.V. Sadananda Gowda - Union Minister

Shri. Ram Naik - Governor of Uttar Pradesh

Shri. Sachin Pilot - Former Union Minister

Shri. Ram Naresh Yadav - Former Chief Minister of Uttar Pradesh

Shri. Oman Chandy - Chief Minister of Kerala

National Leaders

C. Museums

A museum is an institution that conserves a collection of artifacts and other objects of artistic, cultural, historical or scientific importance and makes them available for public viewing through exhibits.

Museums in India have very special importance due to our rich culture and heritage that must be preserved to share with the future generations. There are many museums in India such as, art museums, natural history museums, science museums, war museums, children's museums and biographical museums.

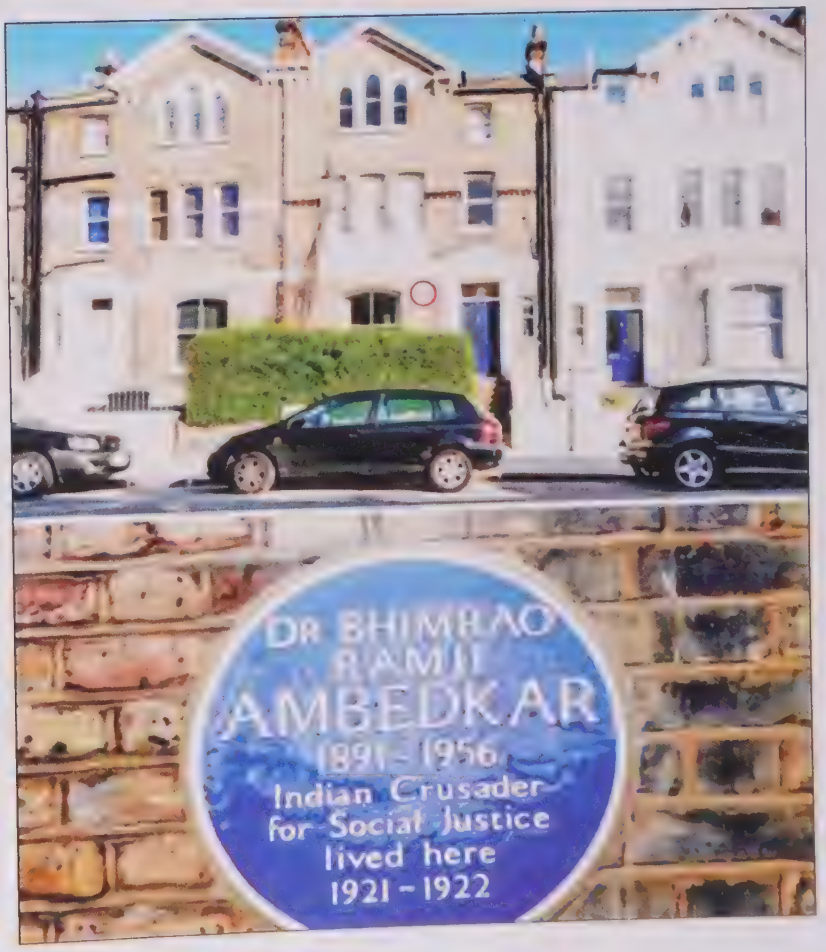
Biographical Museums are dedicated to items relating to the life of a single person or a group of people and may also display the items collected by their subjects during their lifetimes. Some biographical museums are located in a house or other sites associated with the lives of their subjects. In this chapter, we have showcased the biographical museums dedicated to the life and works of Dr. B.R. Ambedkar.

The following is the list of Museums that exhibit the Life and works of Dr. Babasaheb Ambedkar.

i. **Chincholi Museum**

ii. **Pune Museum**

iii. **London Museum**



i. Chincholi Museum

Ambedkar's close associate late Wamanrao Godbole developed this small museum in 11.50 acre land in Chincholi. The place is popularly known as Shantivan. The most attractive features of this museum are the National leader's clothes, books and other equipment on display. After Godbole's death in 2006, Bharatiya Baudh Parishad (BBP) has been looking after the museum, which will now be taken over by the civic agency Nagpur Improvement Trust (NIT), who will renovate and set up a full-fledged museum, training centre, meditation centre, garden etc.,

Spectacular view of Chincholi Museum

A waist coat and other articles belonging to Dr. B.R. Ambedkar which he used to wear in meetings, while drafting the Indian Constitution.

Different Materials used by Dr. B.R. Ambedkar

The typewriter and other stationery which were used to draft the Constitution of India

Asthi Kalash of Dr. B.R. Ambedkar

An Idol of Budha and his favourite furniture

ii. Pune Museum

This Museum was established on 14th April 1990 the birth- centenary year of Dr. Babasaheb Ambedkar. Symbiosis Society's Dr. Babasaheb Ambedkar Museum and Memorial houses a large number of his personal belongings including the bed on which he breathed his last, the table and chair which he used while writing the Constitution of India, the statue of Bhagwan Buddha before which he bowed every day, his rare photographs, the urn containing his sacred ashes, the coveted Bharat Ratna award, his books and personal items of daily use which speak of this great scholar and make his presence felt.

Majestic View of Pune Museum

Entrance to the library

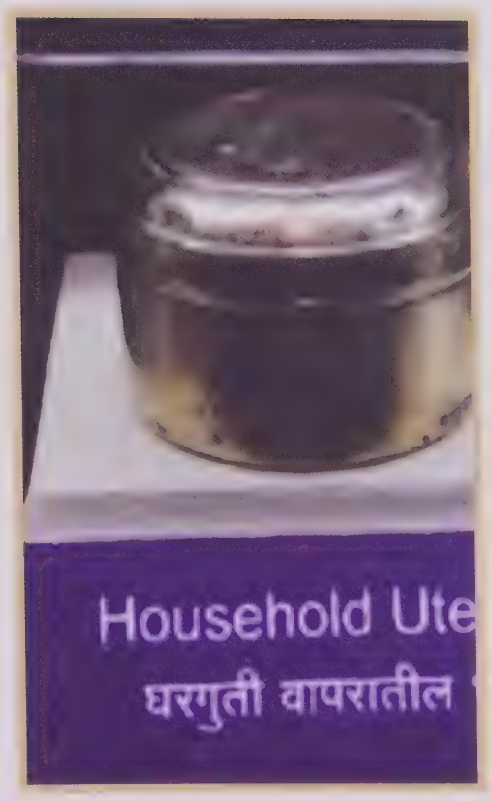
Foundation stone of Dr. Babasaheb Ambedkar Museum & Memorial was laid on 14th April, 1990 from the hands of Mr. Sharad Pawar, the then Chief Minister of Maharashtra

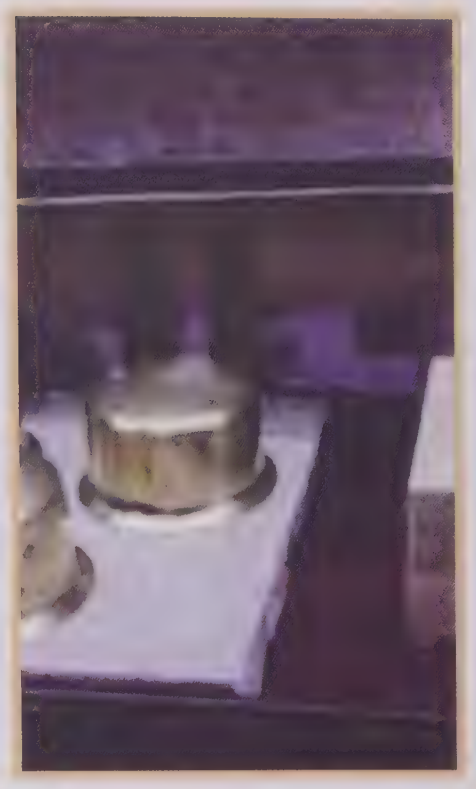
At the Inauguration of Dr. Babasaheb Ambedkar Museum & Memorial Dr. Ms. Swati Mujumdar, His Excellency Shri. K.R. Narayanan, Dr. S. B. Mujumdar, Dr. Savitha Ambedkar, Shri. Manohar Joshi & Mrs. S. S. Mujumdar

Dr. Babasaheb Ambedkar's office recreated at Pune Museum

Painting of Historical Moments of Dr. B.R. Ambedkar

Photographs of some of the important milestones in the life of Dr. Ambedkar displayed at the Pune museum





House hold items belonging to Dr. Ambedkar

Some of the books from Dr. B.R. Ambedkar's personal library

The bed belonging to Dr. B.R. Ambedkar on which he breathed his last

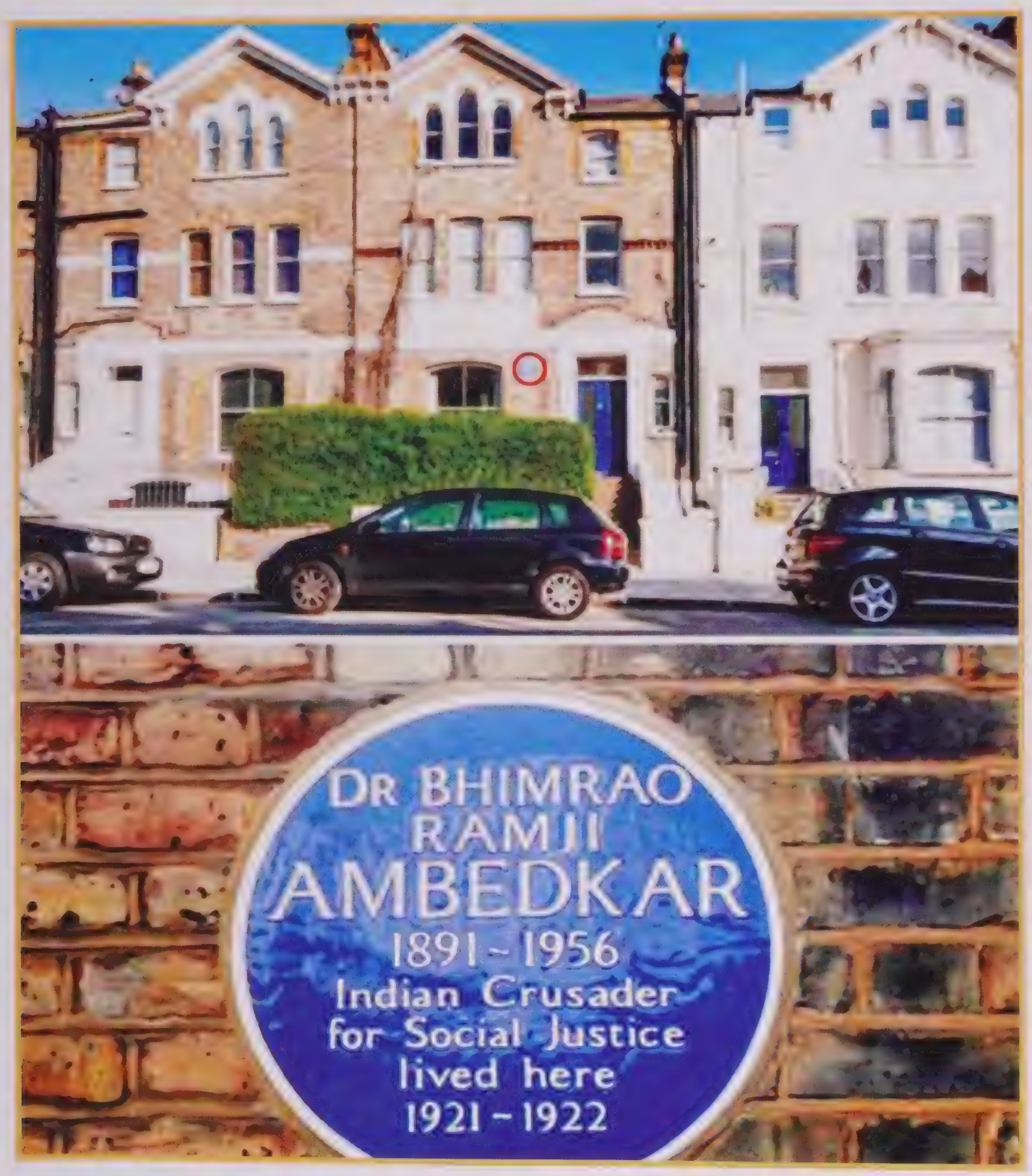
The final remains of Dr. B.R. Ambedkar kept at Pune museum

Collage of Ambedkar's belongings

iii. London Museum

Dr. Ambedkar lived in London from 1921 to 1922 during his student days at London School of Economics (LSE). The Government of Maharashtra has acquired the three-storey 2,050 sq ft house at 10, King Henry's Road, in northwest London and have made it into a Memorial of Dr. Ambedkar. The Memorial was inaugurated by Prime Minister Narendra Modi in November 2015.

There are some very special documents and letters related to Babasaheb on display, including some of his writings. The highlight of the Museum is a letter he wrote in German to Bonn University. It just shows the wide intellect of this great man. The main floor has a selection of black and white photographs, Ambedkar' s famous quotes and a room dedicated to bound copies of his writings as well as a large wall painting of the preamble of the Indian Constitution.



The house in which Dr. B.R. Ambedkar stayed in London which has now been made a museum

Prime Minister Narendra Modi inaugurating Dr. B.R. Ambedkar Museum in London

Prime Minister Narendra Modi seeing the artifacts in the Museum in London

D. Memorials

i. Lucknow Memorial

Dr. Bhimrao Ambedkar Samajik Parivartan Prateek Sthal, Lucknow

Dr. Bhimrao Ambedkar Samajik Parivartan Prateek Sthal is also referred to as "Ambedkar Park". The park honours the lives and memories of Bhimrao Ambedkar, Jyotirao Phule, Narayana Guru, Birsa Munda, Shahuji Maharaj, Kanshi Ram and all those who have devoted their life for humanity, equality and social justice.

The memorial was constructed by Mayawati, the then Chief Minister of Uttar Pradesh. The foundation stone of the memorial was first laid in 1995. The entire memorial is built using red sandstone brought from Rajasthan. It is situated in the posh locality of Gomti Nagar, the largest planned residential colony in India. The sanctum sanctorum consists of many statues depicting the biography of Ambedkar. There are four doors in opposite directions. This is a construction in the shape of a flower bearing four petals. There is a statue of Ambedkar seated in a chair, facing towards the two domes.

Majestic elevation of Dr. Bhimrao Ambedkar Samajik Parivartan Prateek Sthal, Lucknow

Dr. B.R. Ambedkar and his wife Smt. Rama Bai's statues at Samajik Parivartan Prateek Sthal

Samajik Parivartan Prateek Sthal is spread across 107 Acres, in Gomti Nagar, Lucknow

The Sangrahalay located inside Samajik Parivartan Prateek Sthal. The building has two domes on top

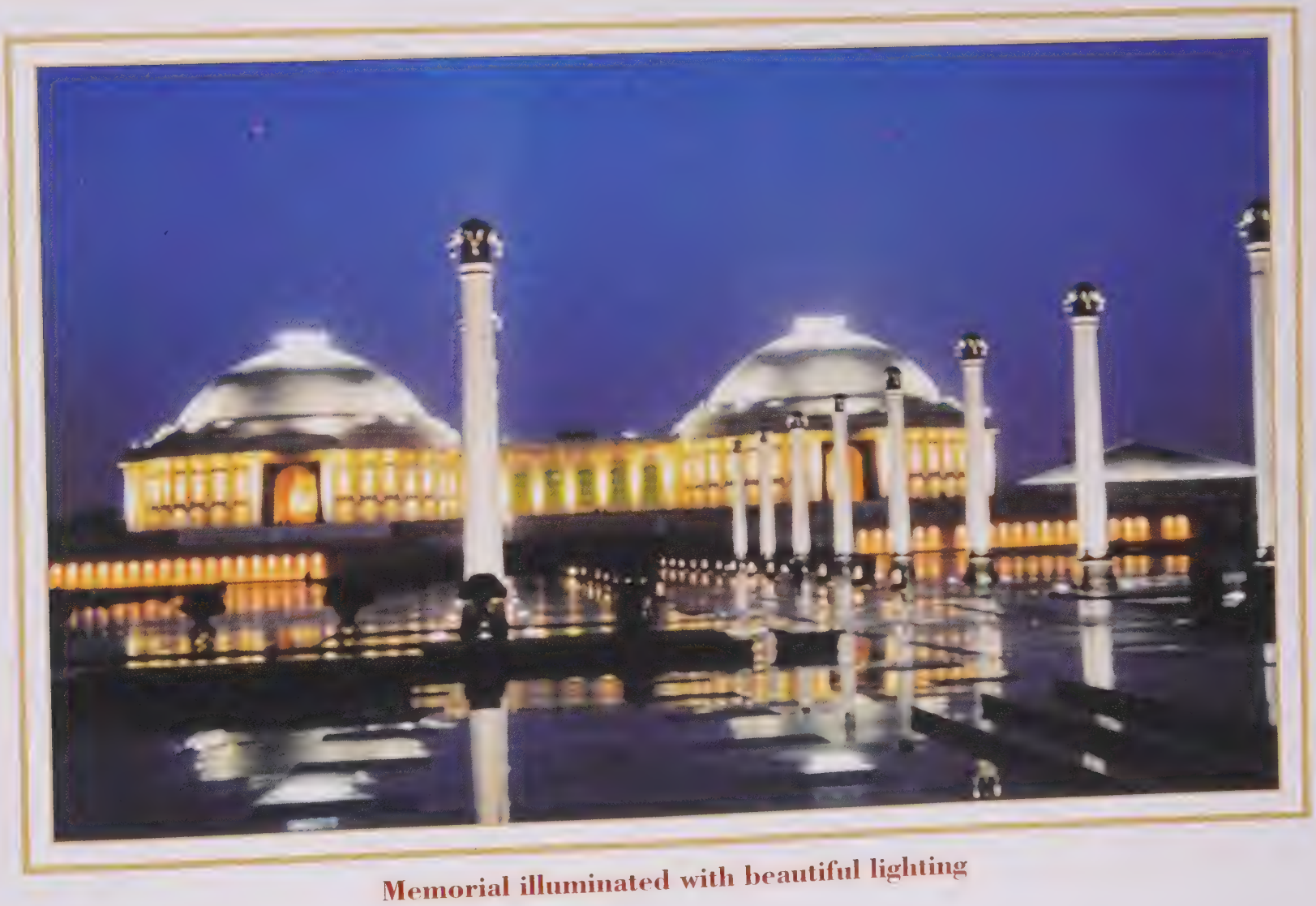
Dr. Ambedkar Statue with a backdrop of Samajik Parivartan Prateek Sthal

Views of Dr. Bhimrao Ambedkar Memorial, Lucknow

18 ft tall bronze statue of Dr. B.R. Ambedkar at the memorial in Lucknow

Collage of different views at the memorial in Lucknow

Main entrance of the memorial guarded by the 62 elephants giving the royal salute



Memorial illuminated with beautiful lighting

Memorial illuminated with beautiful lighting

Ambedkar Memorial

ii. Delhi Memorial

Dr. Ambedkar's residence at 26, Alipur Road in the national capital, where he breathed his last, has been converted into his memorial. Spread over three acres, he occupied this bungalow on 1st November 1951. Close to Delhi University, the house belonged to the Raja of Sirohi (Rajasthan) and was later purchased by an Industrialist who demolished the building to make a new bungalow.

It was then acquired by the Government in 2003 and declared a National Monument. The floor is of marble. The pink and yellow walls are decked with Ambedkar's portraits and photos. Some frames displayed here list the milestones of his life. Other frames highlight his famous speeches.

Front view of Dr. Ambedkar Memorial Located at 26, Alipur Road in New Delhi

Dr. B.R. Ambedkar memorial & museum located at 26, Alipur road, New Delhi

Photographs & Bust of Dr. B.R. Ambedkar at Delhi Memorial

Statue of Buddha in Deekshabhoomi

Books belonging to Dr. B.R. Ambedkar

Photograph of Prime Minister Atal Behari Vajpayee paying tribute to Dr. Ambedkar

Photograph with description on the life of Dr. Ambedkar

Bust of Dr. Ambedkar

Collage of different views at Delhi Memorial

E. Bhoomis - Panchatheerthas

India has five places that have been made holy by their association with the life of Dr. Ambedkar, all the five places are worthy of being considered as pilgrimage centres. These bhoomis are landmarks and have been dubbed as "Panchatheerthas" namely,

- Janmabhoomi
- Krantibhoomi
- Muktibhoomi
- Deekshabhoomi
- Chaityabhoomi

A photo collage of the Panchatheerthas

i. Janmabhoomi

Dr. Ambedkar was born on 14th April, 1891 in the town and military cantonment of Mhow in Madhya Pradesh. The birth place of Dr. Ambedkar is popularly known as Bhim Janmabhoomi. The government has installed a memorial here in his honour. It was unveiled by Shri L.K. Advani, at a function in Mhow (Ambedkar Nagar) in 2008. The foundation stone for the project was laid on 14th April, 1991 by Shri Sundarlal Patwa, who headed the BJP Government in Madhya Pradesh. Mhow has also paid tribute to the leader of the new social order, Dr. Ambedkar by naming several organisations after him such as Dr. Babasaheb Ambedkar National Institute of Social sciences devoted for higher level of learning, Research and training in social sciences, Dr. Bhimrao Ambedkar General Hospital, Dr. Ambedkar Garden, and Dr. Ambedkar Road. Presently the name of Mhow is replaced by Ambedkar Nagar.

A view of Bhim Janmabhoomi Memorial at Mhow, the birthplace of Dr. Ambedkar

Statue of Dr. Ambedkar at the Bhim Janmabhoomi at Mhow

A view inside Bhim Janmabhoomi.
Rahul Gandhi paying tribute to Dr. Ambedkar

View at the entrance

ii. Krantibhoomi

Bharat Ratna Dr. B. R. Ambedkar National Memorial located in Mahad, District Raigad, was established by Government of Maharashtra. Mahad is known as Krantibhoomi because of Dr. Babasaheb Ambedkar's struggle for human rights, his Satyagraha at Chavdar Kere also known as Satyagraha of Mahad. This memorial is maintained by BARTI (Babasaheb Ambedkar Research and Training Institute).

A photo collage of different views of Krantibhoomi at Mahad

Different views at Krantibhoomi

iii. Muktibhoomi

Bharat Ratna Dr. Babasaheb Ambedkar' s Memorial has been erected at Yeola, which is named as Muktibhoomi. This is the place where 'Manusmriti' was burnt, a hindu religious book which imposed inequality among masses. The burning of Manusmriti was to condemn the social inequality.

A View of Muktibhoomi located at Yeola

Different views at Muktibhoomi

iv. Deekshabhoomi

Deekshabhoomi is the place where the architect of the Indian Constitution, Dr. Babasaheb Ambedkar, embraced Buddhism along with his about 4,00,000 followers on 14th October 1956. Deekshabhoomi means the Land of Initiation. It was inaugurated by the then President of India K. R. Narayanan in December 2001.

Deekshabhoomi is spread over four acres of land in the city of Nagpur. The main highlight of this is the "stupa". It was designed by architect Sheo Dan Mal. The Design of the stupa at Deekshabhoomi is based upon the architecture of the world famous Stupa of Sanchi. It comprises a large two storied hemispherical building along with gates resembling a Sanchi gate. Deekshabhoomi stupa is completely hollow inside. It is the largest hollow stupa among all Buddhist stupas in the world. On the ground floor, there is a large square hall. At the center of this hall, an image of Buddha is placed. There is also a library and a photo exhibition of the events in the lives of Gautama Buddha and Dr. Ambedkar

A view of Dheekshabhoomi located at Nagpur

I will neither perform Shraddhas nor offer any Pind.
I will not do anything which is against and contrary to the Buddha's Dharma.
I will not perform any ritual at the hands of Brahmin.
I believe that all human beings are equal.
I will strive to establish equality.
I will adopt the Eightfold path taught by the Buddha.
I will practice the Ten Perfections as taught by the Buddha.
I will love all living beings and nourish and cherish them.
I will not steal.
I will not commit adultery.
I will not speak lie.
I will not take any intoxicants.
I will lead my life incorporating the three principals of Wisdom, Morality and Kindness of the Buddha's Dharma.
I renounce the Hindu Dharma which is harmful to human prosperity and regards human beings as unequal and inferior and embrace the Buddha's Dharma.
I firmly believe that Buddha Dharma is a Saddharma.
I believe that by embracing Buddha's Dharma, I am being reborn.
I take a vow to follow the Buddha's Dhamma hereafter.

Inscription of 22 vows at Deekshabhoomi, Nagpur

The memorial stupa at Deeksha Bhoomi at Nagpur at different hours of the day

The memorial stupa at Deeksha Bhoomi at Nagpur at different hours of the day

Beautiful golden idol of Lord Buddha placed inside Dheekshabhoomi

The very Sanchi-like torana at Dheekshabhoomi

A view of Deekshabhoomi

Different views of Buddha Idols

Bust of Dr. B.R. Ambedkar at Deekshabhoomi, Nagpur

v. Chaityabhoomi

Chaityabhoomi is the final resting place of the great hero. Chaityabhoomi was inaugurated by Mrs. Meera Bai Ambedkar, daughter-in-law of Dr. Babasaheb Ambedkar, on 5th December 1971.

Dr. Ambedkar's death anniversary, on 6th December is observed as Mahaparinirvan Din. A large number of people visit Chaityabhoomi on this day to offer respects and pay homage to Dr. Babasaheb Ambedkar.

The structure of Chaityabhoomi is square in shape with a small dome divided into ground and mezzanine floors. In the square shaped structure is a circular wall about 1.5 metres in height. In the circular area are placed the bust of Dr. Babasaheb Ambedkar and a statue of Gautam Buddha. The circular wall has two entrances and is furnished with marble flooring. On the mezzanine floor there is a Stupa, besides the resting place for Bhikkhus.

A part of the entrance gate of 'Dr Ambedkar Smarak Chaityabhoomi' adorned with animal depictions and 'Ashok Chakra'

Statues of B. R. Ambedkar and Buddha at Chaityabhoomi

A bust of Dr. B.R. Ambedkar inside Chaityabhoomi

View of Chaityabhoomi

F. Stamps & Coins

i. Stamps

A Postage stamp is a small piece of paper that is purchased and displayed on an item of mail as an evidence of payment of postage. The first Indian postage stamp was issued in 1854 bearing the inscription "India Postage" which was later changed as "East India Postage". This was further changed back to "India Postage" and continued till 1962. After which India Postage was replaced with "India". Three stamps were introduced for the first time in Independent India depicting the Ashoka Pillar (National Emblem of India), The Indian National Flag and Aircraft. India has issued more than 3000 stamps so far. The Government of India has brought out postage stamps in honour of several prominent leaders including Dr. B.R. Ambedkar.

Timeline of commemorative stamps launched in honour of Dr. B.R. Ambedkar

1966:

Stamp Serial No - 0530

Stamp Denomination - Rs. 0.15

First Issued On - 14/4/1966

No. of Stamps printed - 20,00,000

Note - The stamp was issued on the occasion of the 75th birth anniversary of Dr. Ambedkar (1891-1956)

1973:

Stamp Serial No - 0680

Stamp Denomination - Rs. 0.20

First Issued On - 14/4/1973

No. of Stamps printed - 10,00,000

Note - The design of the stamp is horizontal and depicts the portrait of Dr. B.R. Ambedkar. The Parliament House is seen in the background. The design of the stamp is adapted from the original design prepared by Shri Charanjit Lal

1991:

Stamp Serial No - 1447

Stamp Denomination - Rs. 1.00

First Issued On - 14/04/1991

No. of Stamps printed - 6,00,000

Note : The famous "Mahad Sathyagraha" regarding drinking water facilities from "Chowder tank" at Mahad for Untouchables is depicted on this Stamp. The Mahad Sathyagraha was organised under the dynamic leadership of Dalit Champion Dr. B.R. Ambedkar.

1991:

Stamp Denomination - Rs. 3.00

First Issued On - 14/04/2001

Size - 20 x 22 mm

2009:

Stamp Denomination - Rs. 2.00

First Issued On - 01/03/2009

2009:

Stamp Denomination - Rs. 5.00

First Issued On - 14/04/2013

No. of Stamps printed - 7,25,000

Note – This stamp depicts Chaityabhoomi which was erected in 1962 where Dr. B.R. Ambedkar's last rites were performed

2015:

Stamp Denomination - Rs. 5.00

First Issued On - 30/09/2015

Note – This stamp depicts Dr. B.R Ambedkar and Constitution of India, This stamp was released by the honourable Minister for Communication and Information Technology Sri. Ravi Shankar Prasad at Shastri Bhavan New Delhi on the occasion of 124th Birth Anniversary of Dr. B.R Ambedkar

Sri. Ravi Shankar Prasad Honourable Minister releasing the stamp.

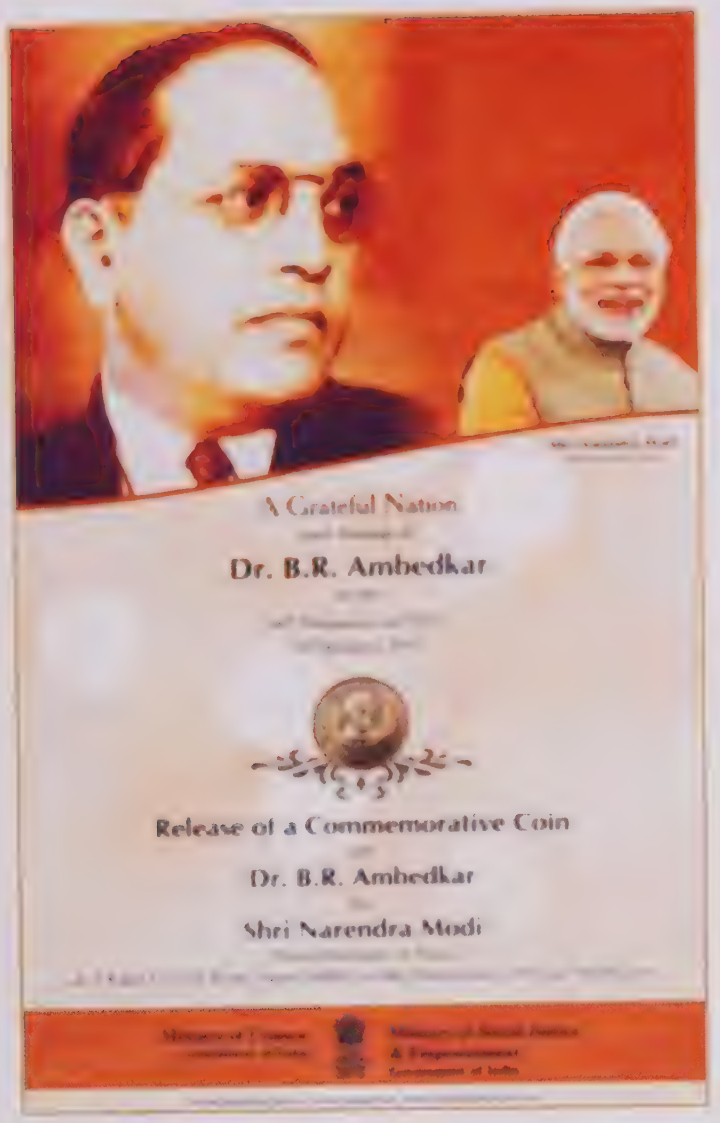
ii. Coins

The History of Coins can be traced back to 2,500 years. The First recorded use of coin was in Greece and China in around 700 BCE. The history of coinage in India can be traced back to 6th Century BCE. A coin is a metal piece with prescribed weight for its use as a medium of exchange and commercial transaction. The coins in a particular fashion is minted under the direction of the competent authority. The rulers and Indian kings have issued their own unique coins made out of gold, silver, brass, copper and other metals in different denomination, different sizes and shapes and different weights. The British India introduced the coin with portrait of Queen Victoria in 1862. The coins of Independent India were introduced on 15th Aug 1950 with portraits of prominent personalities.

In honour of Dr. B.R. Ambedkar who is the Father of Indian Constitution and Dalit Champion, the Government of India brought out the coin with portrait of Dr. B.R. Ambedkar in 1990. The denomination of this coin was Rs.1.00

Rs. 1/- coin with portrait Dr. B.R. Ambedkar

The Prime Minister of India Mr. Narendra Modi has released two commemorative coins of values of Rs.125 and Rs.10 on Mahaparinirvan Divas as part of the 125th birth anniversary year celebration of Dr. B.R. Ambedkar.



Sri. Narendra Modi, honorable prime Minister of India releasing commemorative coins of Rs.125/- and Rs.10/- in honour of Dr. B.R. Ambedkar in the presence of Shri Arun Jaitley and Shri Thawar Chand Gehlot, honorable Union Ministers.

G. Institutions in the name of Dr. B.R. Ambedkar

There are thousands of organizations running in the name of Dr. B.R. Ambedkar. There are Universities and Educational Institutions including Engineering Colleges and Medical Colleges running in the name of Dr. B.R. Ambedkar. Apart from Educational Institutions the name of Dr. B.R. Ambedkar is given to International Airport, Stadiums, Highways, Flyovers and Bridges, Districts, Enclave in the Cities etc.,

There are thousands of Colonies in the name of Dr. B.R. Ambedkar, particularly in the rural areas of India. The name of Dr. B.R. Ambedkar is given to some of the roads in America. Columbia University in America has given the name of Dr. B.R. Ambedkar to one of its major Departments.

The importance of the Educational Institutions and other areas mentioned above will be much more when once the name of Dr. B.R. Ambedkar is associated with it. It is practically not possible to list out all the Organisations named after Dr. B.R. Ambedkar. The photographs and other details of few such organizations are given below.

Ambedkar Institute of Technology, Bangalore, Karnataka.

Ambedkar Medical College Bangalore, Karnataka.

Mathrusri Rama Bai Ambedkar College of Nursing, Bangalore, Karnataka.

Ambedkar Dental College and Hospital, Bangalore, Karnataka.

Dr. Ambedkar Development Corporation, Bangalore.

Dr. Ambedkar Global Law Institute, Tirupathi, Andhra Pradesh.

Dr. Ambedkar College of Social Works Wardha, Maharashtra.

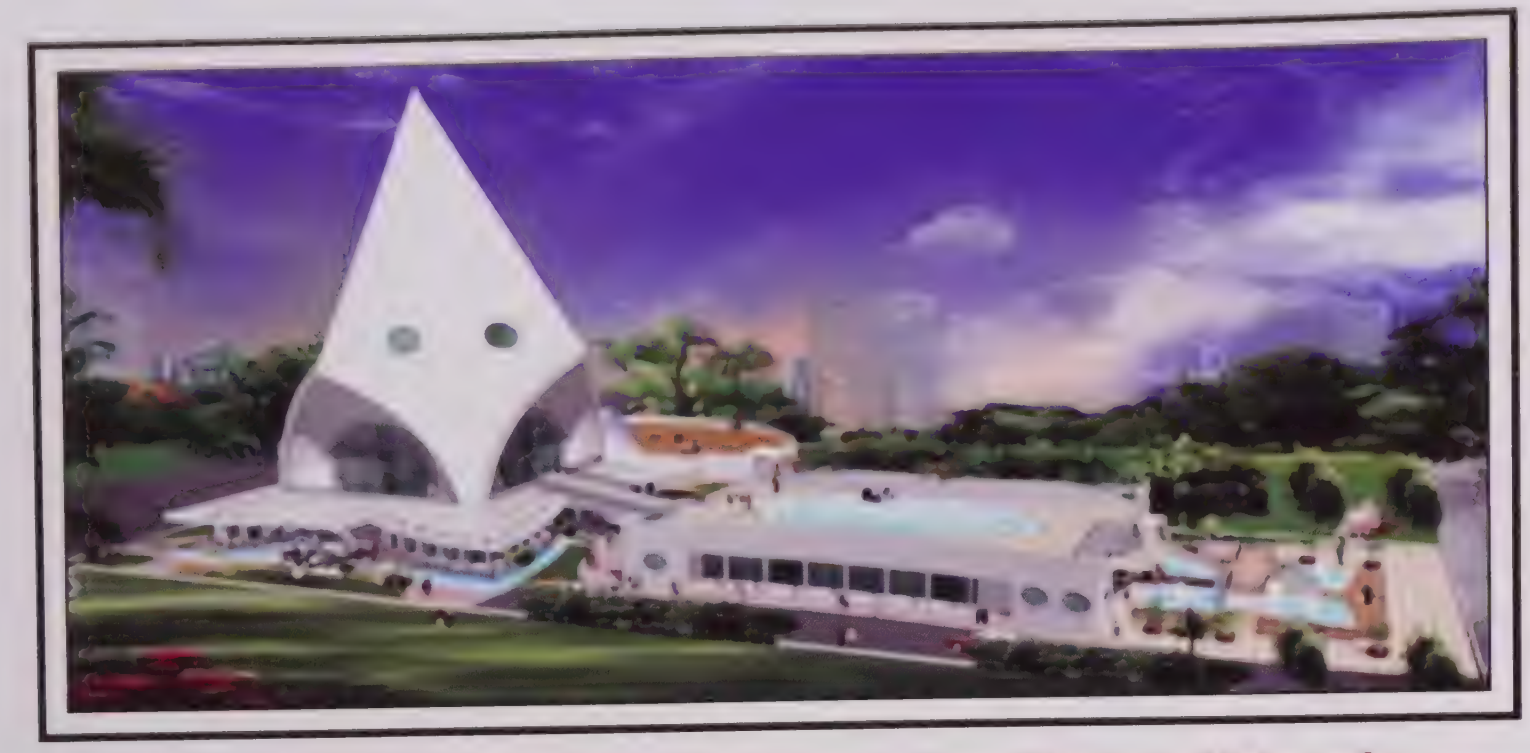
Bhimrao Ramji Ambedkar College of Education Betul, Madhya Pradesh.

Dr. B.R. Ambedkar University, Agra, Uttar Pradesh.

Dr. B.R. Ambedkar National Institute of Technology. Jalandhar, Punjab.

Babasaheb Bhimrao Ambedkar University, Lucknow, Uttar Pradesh.

Dr. Babasaheb Ambedkar International Airport, Nagpur, Maharashtra.



Babasasaheb Ambedkar Memorial, Airoli, Navi Mumbai, Maharashtra.

Ambedkar Stadium, Delhi.

Dr. Ambedkar Hospital (Central Railway Hospital), Mumbai, Maharashtra.

Dr. Ambedkar Museum, London.

Dr. Ambedkar SN Bhavan, Mumbai, Maharashtra.

Dr. Bheemrao Ambedkar Samajik Parivartan Sthal, Lucknow, Uttar Pradesh.

Dr. B.R.Ambedkar Library, Gautam Buddha Nagar, Uttar Pradesh.

Dr. Ambedkar Center for Biomedical Research University, Delhi.

Dr. Babasaheb Ambedkar Open University, Ahmedabad, Gujarat.

Ambedkar Mani Mandapam Chennai, Tamilnadu

Dr. B.R. Ambedkar University of Social Sciences Mhow, Madhya Pradesh.

Dr. Ambedkar Law University Chennai, Tamilnadu.

Dr. Babasaheb Ambedkar Technological University Lonere, Maharashtra.

Dr. B.R. Ambedkar Bihar University
Muzaffarpur, Bihar.

Dr. Babasaheb Ambedkar
Marathwada University,
Aurangabad, Maharashtra.

Dr. Bhimrao Ambedkar Institute
of Technology, Kaithal, Haryana.

Ambedkar Polytechnic,
Shakarpur, Delhi.

Dr. B.R. Ambedkar Government
Polytechnic, Ambota,
Himachal Pradesh.

Dr. Ambedkar Law College,
Puducherry.

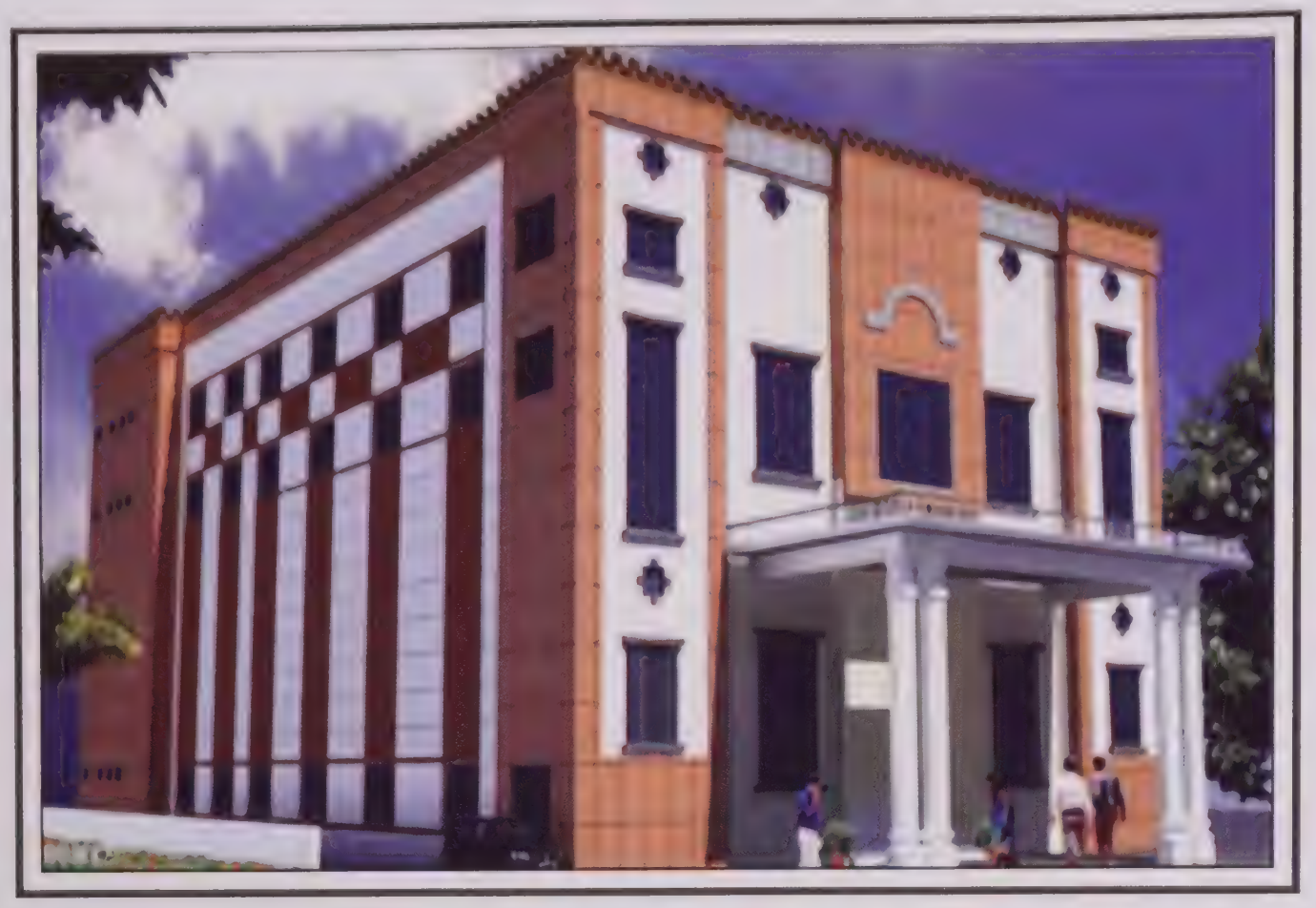
Dr. B.R. Ambedkar Government
Law College,
Chennai, Tamil Nadu.

Dr. Ambedkar Law University,
Chengalpattu, Tamil Nadu.

Bhimrao Ambedkar College, Yamuna Vihar, Delhi.

Dr. Ambedkar Institute of Hotel Management, Chandigarh.

Dr. B.R. Ambedkar Bhavan, Udupi, Karnataka.



Ambedkar Bhavan Auditorium, Bangalore, Karnataka.

Dr. B.R. Ambedkar Institute of Rotary Cancer Hospital, New Delhi.

Dr. B.R. Ambedkar Bhavana, Chikballapur, Karnataka.

Dr. Ambedkar Pooja College of Pharmacy, Gorakhpur, Uttar Pradesh.

Dr. B.R. Ambedkar College of Nursing, Gandhinagar, Gujarat.

Dr. Ambedkar Samajik Bhavan, Amravati, Maharashtra.

Dr. Ambedkar Bhavan, Rajkot, Gujarat.

Dr. Ambedkar Bhavan, Thiruvanathapuram, Kerala.

Dr. B.R. Ambedkar Bhavan, Gundlupete, Karnataka.

Dr. B.R. Ambedkar Bhavan, East Midnapore, West Bengal.

Dr. Bheemrao Ambedkar Polytechnic College, Ghazipur, Uttar Pradesh.

Chapter - 23

HONOURS, BREAKTHROUGHS AND SUGGESTIONS

Chapter - 23

HONOURS, BREAKTHROUGHS AND SUGGESTIONS

A. Honours bestowed to DR. B.R. Ambedkar

Dr. B.R. Ambedkar earned hundreds of honours and awards from Government of India, State Governments and from foreign countries as well for his dedication and hardwork. It is not practicable to listout all the Honours and Awards given to him. However, some of the important Honours and Awards given to him are listed below.

1. Honorary Doctorate is given to Dr. B.R. Ambedkar by Columbia University of U.S.A. on 15th June 1952.

Dr. B.R. Ambedkar receiving Honorary Doctorate from Columbia University.

2. The Statute of Dr. B.R. Ambedkar is installed infront of the Parliament House,New Delhion 2nd April, 1967. This was inaugurated by the then President of lndia, Dr. S. Radhakrishnan, who was a good friend of Dr. B.R. Ambedkar.
3. His portrait was displayed in the Central Hall of the Parliament House, on 2nd April, 1990 under the leadership of the then Prime Minister, Mr. V.P. Singh.

Portrait of Dr. B.R. Ambedkar in the central Hall of the Parliament House in New Delhi

4. The highest Civilian Award "Bharat Ratna" was given to Dr. B.R. Ambedkar on 14th April, 1990 (His Birthday) posthumously after a span of 35 years after his demise. Had this Award been given to him in the very first year of its coming in to effect, the award itself would have carried much more weightage. Dr. Savitha Ambedkar, 2nd wife of Dr. B.R. Ambedkar received this prestigious award from Shri. R.Venkataraman, the then President of India.

Dr. Savitha Ambedkar receiving Bharath Ratna for Dr. B.R. Ambedkar from Shri. R. Venkataraman, the then President of India

5. The Government of India has declared the hundredth year Birthday of Dr. B.R. Ambedkar in 1990-91 as "A Year of Social Justice".

6. Dr. B.R. Ambedkar National Public Library with a total area of 81,000 sq ft., was established in1991.

7. Dr. B.R. Ambedkar Foundation, an autonomous organization of the Ministry of Social Justice and Empowerment was established on 24th March, 1992 by the Government of India.

8. The Government of India has introduced scholarship schemes in the name of Dr. B.R. Ambedkar for students, enabling them to take up higher studies abroad particularly in the field of Economics, Social Science, Law & Parliamentary matters and International Relations.

9. Government of India established Dr. Ambedkar National Award during 1992. This Award is given to the deserving personalities every year on his Birthday. This Award carries Rs.10 Lakh in addition to a Gold Medal.

10. The Government of India converted his private house as Dr. Ambedkar National Memorial, at a cost of Rs. 8 crores in 1992. This memorial is now being expanded and improved on large scale by the Government of India.

11. The Government of India has declared 14th April, Birthday of Dr. B.R. Ambedkar as Public Holiday. Most of the State Governments and other Organisations have declared this day as a Public Holiday.

12. Deeksha Bhoomi is established at Nagpur where Dr. B.R. Ambedkar embraced Buddhism along with lakhs of his followers. Gigantic Buddha Vihar is constructed in this place in his honour.

13. The Postal Department of Government of India, released Postage Stamps with the photograph of Dr. B.R. Ambedkar for several years in honour of the Father of the Constitution of India.

14. The Government of India has brought out currency coins of denomination Rs.1, Rs.10 & Rs.125 with the image of Dr. B.R. Ambedkar, in his honour.

15. Doordarshan Tower of New Delhi, with a height of 235mts. is named after Dr. B.R. Ambedkar on 10th April, 1992.

Aircraft taking off from Dr. B.R Ambedkar International Airport at Nagpur

16. The Government of India has introduced "Dr. Ambedkar International Award" for which not only Indians but foreigners can participate as well. The Award carries Rs.15 lakhs apart from Gold Medal. The Award is given by the President of India.

17. Hundreds of Organisations are named after Dr. B.R. Ambedkar. More than 50 Universities and Educational Institutions including Medical and Engineering Colleges carries his name. The importance and weightage of these organizations shall be much more with just the name of Dr. B.R. Ambedkar.

Dr. Ambedkar Institute of Technology at Bangalore

18. Museums, Memorials and Bhoomies are constructed in different parts of India and abroad, in honour of Dr. B.R. Ambedkar.

19. The Government of India, the Government of Maharashtra and other State Governments have published "Dr. Babasaheb Ambedkar' s Writings & Speeches" in different languages so as to enable all Indians to read this publication. The cost of these publications is also kept nominal.

20. Dr. B.R. Ambedkar's Research Centres, Dr. B.R. Ambedkar's Study Centres and Dr. B.R. Ambedkar's Chair are introduced in number of Universities in honour of him. Hundreds of Research Scholars are getting their Doctorate Degrees from these Universities.

21. In order to celebrate 125th Birth Anniversary of Dr. B.R. Ambedkar in a befitting manner, Government of India constituted high level committee under the chairmanship of Prime minister Narendra Modi. Several Cabinet Ministers and other prominent personalities are the members of this committee.

Prime Minister Narendra Modi chairing the meeting of National Committee regarding celebration of 125th Birth Anniversary of Dr. B.R. Ambedkar

22. The Govt of Maharashtra planned to construct Ambedkar Memorial costing Rs.425 Crores on a 12 Acre Indu Mill Land at Mumbai. The Prime Minister Mr. Narendra Modi laid foundation for this project.

Dr. B.R Ambedkar Memorial to be constructed at Indu Mill Area in Mumbai.

23. The United Nations celebrated 125th Birth Anniversary of Dr. B.R. Ambedkar who is the Chief Architect of Indian Constitution on 14th April, 2016 at New York, USA in befitting manner.

B. Breakthroughs of DR. B.R. Ambedkar

1. Among 89 members who attended the Round Table Conference in London, Dr. B.R. Ambedkar was the youngest (39 years old) to attend the Round Table Conference.
2. Even though he was the youngest member attending the conference he presented the problems and difficulties of the downtrodden in India in the Round Table Conference in befitting manner which was appreciated by the Premier of United Kingdom. Both Britain King and Queen were highly impressed with his presentation. They invited him for Tea in their palace and honoured him in a befitting manner. Dr. B.R. Ambedkar was the first Indian to get such an honour.
3. Cambridge University, New York, USA in 2011 selected 100 eminent personalities across the world. Dr. B.R. Ambedkar was the first in this list.
4. Dr. B.R. Ambedkar was having more than 50,000 books in his personal library. Most part of his house was occupied by library books only. Dr. B.R. Ambedkar is the only person in the world to have such huge collection.
5. It is on record in the British Museum Library, London that maximum number of library books taken and read is only by Dr. B.R. Ambedkar.
6. In his honour the famous institute, London School of Economics and applied Sciences has displayed a portrait size photograph in the seminar hall. Dr. B.R. Ambedkar was the only Indian to get such an honour.
7. Dr. B.R. Ambedkar was having very high qualifications. He received two Honorary Doctorates apart from his regular Doctorates and research. Dr. B.R. Ambedkar is the only Political National Leader who had such high qualifications.
8. Dr. B.R. Ambedkar was the first Indian to get Doctorate in Science in Economics from Colombia University and also the first Indian to get Bar-at-law in London.
9. Apart from towns and cities, the villages are having statues, busts and photographs of Dr. B.R. Ambedkar in public places and its total number exceeds one Lakh (1,00,000) which is a record. None of the leaders in the world have their statues, busts or photos in public places in such large scale.

C. Suggestions for more rewards and recognitions to DR. B.R. Ambedkar

1. The contribution of Dr. Ambedkar to the Indian Society is far more than what we have been able to cover in the depths of this book. Millions of downtrodden people have been given dignity and social justice due to the untiring efforts and sacrifices made by him. The Government of India and State Governments have taken suitable steps to honour this greatest Indian, with memorials, museums and statues of him across the country. It will be further befitting that an initiative be taken to honour, The Father of the Constitution of the largest democracy in the world with the **TALLEST STATUE OF DR. B. R. AMBEDKAR** in New Delhi, to commemorate the 125th birth anniversary of this great visionary and to celebrate the towering heights reached in India, relative to the world.

2. Dr. B.R. Ambedkar envisioned and ensured the implementation of sacred doctrines such as Liberty, Equality and Fraternity among all Indians, human kind and also fought for social justice to the under-privileged people. The Birthday of Dr. B.R. Ambedkar should be declared as the "Day of Equality and Social Justice".We further request the Government of India to take suitable steps with the United Nations Organization to declare 14th April as the day of Equality and Social Justice, worldwide.

3. Columbia University of United States of America presented an Honorary Doctorate to Dr. B.R. Ambedkar before any Indian Universities conferred the same honour. He is the only Indian political activist to have 4 Doctorates. This shows his vast Intellectual horizon and depths of knowledge in his subject of specialization. He has written over 50 books and articles (details given in earlier chapters). His areas of expertise include Law and Justice, Political Philosophy and ideologies, economics and journalism. His ideologies and theories are discussed even to this day by relevant subject matter experts and opinion leaders, not only in India, but worldwide. It is only befitting to the stature of this great man that more schools, colleges and universities across our country, name one or more of their relevant departments in their institution after Dr. B. R. Ambedkar, thus honouring him eternally.

4. Considering the importance and contribution of Dr. B.R. Ambedkar, all the Government offices both in Centre as well as in States should display the photograph of Dr. B.R. Ambedkar in their offices. Invariably there are Scheduled Caste Associations in almost all Government Offices where they exhibit the photograph of Dr. B.R. Ambedkar. It is better that it is made official so that the Photographs are displayed in the prominent places in offices without any misunderstanding.

5. Thanks to Government of India for minting the coins of denomination Re.1, Rs.10 and Rs.125 with the image of Dr. B.R. Ambedkar. On the similar lines it is suggested that photograph of Dr. B.R. Ambedkar may be printed in some of the Currency Notes in addition to the Currency Notes already in existence with the photograph of the Father of our Nation - Mahatma Gandhi.

6. Thanks to Government of India and State Governments for publishing the Writings & Speeches of Dr. B.R. Ambedkar. It is quite voluminous and the people particularly in rural areas either may not be able to get those copies or even if they get they may not be able to read the entire volumes due to various reasons. It is suggested that summary of the Writings & Speeches of Dr. B.R. Ambedkar is printed separately with minimum number of pages so that all the willing people can read the books and strictly follow his principles and advice.

Such books may either be made available free of cost or sold at concessional rates.

7. In spite of very rigid Rules and Regulations of Government of India and State Governments to remove untouchability and to get social equality, the same has not been achieved fully; particularly in rural areas. Opinion Leaders should come forward to teach the principles of Dr. B.R. Ambedkar in all regions of the country, in the regional languages. This would help initiate and eventually achieve equality among all Indians, there by ridding India of several of its innate socio-cultural problems.

8. There is some apprehension regarding the reservation given to the depressed community and to backward class people. The apprehension is mainly on account of communication gap. Many National leaders have rightly given their statements that reservation is necessary as long as the caste system exists in the society. The caste system in India which is prevailing for many thousands of years can be removed in course of time provided the people change their mind set. One of the measures to eradicate the caste system in India is to encourage inter-caste and inter religion marriages across the country. Even though the Government has given incentives for the inter-caste marriages, the same needs to be revised and enhanced to make it attractive, so that more and more people come forward for such inter-caste marriages. In addition to the incentives from Governments, whole-hearted support and an open minded approach from the society would go a long way in achieving the much needed socio-cultural equality in our country.

9. Government of India established Ambedkar Foundation in Delhi. It is suggested that this Foundation should have its Branches in all the State Capitals so that it will be practicable to have interaction between Ambedkarites (people who follow the principles of Dr. B.R. Ambedkar and have a deep seated respect and love for him) and Ambedkar Foundation authorities. It is generally observed that the funds allotted by the respective State Governments to the welfare of Scheduled Caste and Schedule Tribe people are not being utilized and being surrendered at the end of the financial year. This will not serve the desired purpose. The Branch Offices of Ambedkar Foundations may contact with the respective State Governments and ensure full utilization of funds allotted.

10. Columbia University and London University have honoured Dr. B.R. Ambedkar greatly. Itis suggested that each State Government in India should initiate and award a scholarship program to at least 100 under-privileged merit students to the above Universities for their research studies. The entire cost should be borne by the Government. In this way we are reciprocating the honour given to Dr. B.R. Ambedkar by the above Universities. Such a scholarship program would help envision the life long dream of Dr. B.R. Ambedkar and inspire a generation of young individuals to contribute to the society in several meaningful and constructive ways and make India proud.

11. It is a known fact that Dr. B.R. Ambedkar was the Chief Architect of Indian Constitution. He worked day and night inspite of his ill-health to write the Indian Constitution as the Chairman of the Drafting Committee and to get it approved in the Parliament in a record time. The Indian Constitution is appreciated not only in India but also abroad. Constitutions of many other countries are based on the principles of the Indian Constitution. Dr. B.R. Ambedkar is called the Father of the Indian Constitution. The Government of India should officially declare that Dr. B.R. Ambedkar is the Father of the Indian Constitution, if not done already.

12. Publicity is the order of the day. The good works done by Dr. B.R. Ambedkar and his sacrifice particularly for the development of the downtrodden are not known even to many of

the downtrodden people leave alone others. The existence of such an eminent Indian in 20th century is not well known in the rural areas and particularly in the North Eastern States. The only way to give wide publicity of his services is through Media and TV Channels. It is suggested that there should be one National Channel in the name of Dr. B.R. Ambedkar. Many of the Ambedkarites are willing to start the TV Channel of Dr. B.R. Ambedkar. Considering the huge cost involved, it is not getting materialized. It is suggested that Government of India may kindly come forward to waive the license fee and taxes to open the TV Channel of Dr. B.R. Ambedkar. It is also suggested the Government may accord sanction for loan with nominal interest so that the interested people particularly Ambedkarites make use of these facilities to start National TV Channel of Dr. B.R. Ambedkar which is badly required. Similar facilities are required to start Radio Stations and News Papers and Magazines.

13. There are nearly 30 States in the country. Each State will have about 20-30 Districts. Out of these 20-30 districts, one district may be named after Dr. B.R. Ambedkar.

14. Dr. B.R. Ambedkar is very popular not only in India but also in many other countries. "Ambedkar Jayanthi" is celebrated on 14th April of every year in countries like U.S.A., U.K., Canada, Japan, Germany etc. Considering the importance of Dr. B.R. Ambedkar, it is suggested that Government of India with the assistance of likeminded people should organize "World Conference of Ambedkarites" every year. It can start with at Delhi after which it can be in State Capitals of India. Opportunities should be given to other countries also to organize such World Conference if they wish to organize in a particular year.

Chapter - 24

CHRONOLOGICAL EVENTS

Chapter - 24

CHRONOLOGICAL EVENTS

Year	Month & Date	Events
1818	1st Jan	Battle between Peshwa King Baji Rao II and British army
1848		Birth of Ramji Sakpal (Father of Dr. B.R. Ambedkar)
1850		First textile mill in Bombay started. Untouchables were not employed till 1950.
1851		First school for untouchable children started in Pune.
1854		Birth of Bhima Bai mother of Dr. B.R. Ambedkar
1856		Mahar boy in dharma went to court for not getting admission in school being an untouchable
1858		British Government issued orders for admission of untouchable children in all aided school
1860	20th Aug	Birth of Arjun Keluskar, well wisher of Ambedkar
1863		Birth of Maharaja Sayyaji Rao Gaeakwad of Baroda, who financed Ambedkar's studies
1866		Ramji Sakpal was recruited in British Army
1867		Ramji Sakpal married Bhima Bai
1869	2nd Oct	Birth of M.K. Mahatma Gandhi
1874	26th Jul	Birth of Sahu Chathrapathi Maharaja of Kolhapur, who financed B.R. Ambedkar for studies
1878		Participation of Mahar soldiers in British army in Afghan War
1884		Ramji Sakpal promoted as Subedar in British Army
1884		Four schools exclusively for untouchable children started in Madras
1885		Indian National Congress was founded
1888		Subedar Ramji Sakpal transferred to MHOW camp
1889	8th Jan	First volcanic eruption of protest against Brahmanism

Battle between Peshwa King Baji Rao II and British army

Year	Month & Date	Events
1889	14th Nov	Birth of Jawaharlal Nehru
1890	27th Nov	Death of Jyoti Rao Phule (Guru of B.R. Ambedkar)
1891	14th Apr	Birth of Bhimrao Ramji Ambedkar (Dr. B.R. Ambedkar)
1894		Subedar Ramji Sakpal retired from British Military
1896		Birth of Rama Bai (Wife of Dr. B.R. Ambedkar)
1896		Bhimrao Ambedkar's admission to primary school
1898		Subedar Ramji's 2nd marriage with Jijabai
1900	7th Nov	Bhimrao was admitted to middle school
1900		His teacher made Bhimrao's name as Ambedkar
1901	26th Jul	Kolhaphur Maharaja issued for reservation of 50% posts to Backward classes
1907		Bhimarao Ramji Ambedkar married to Rama Bai
1907		Bhimrao Ramji Ambedkar passed matriculation exam of Bombay University
1907		Maharaja of Kolhaphur started hostels exclusively for depressed class boys
1908	3rd Jan	Dr. B.R. Ambedkar joined Elphinstone college, Bombay
1908	5th Apr	Birth of Jagjeevan Ram

Kolaphur Shahu Maharaja

Year	Month & Date	Events
1910	5th Apr	Baroda Maharaja sanctioned scholarship of Rs.25/- per month to Ambedkar for his education
1912	12th Dec	Birth of Yeshwanth eldest son of Ambedkar
1912	Jan	Ambedkar passed B.A. Degree from Bombay University
1913	23rd jan	Ambedkar was appointed as Lieutenant in Baroda State service
1913	2nd Feb	Death of Subedar Ramji Sakpal
1913		Baroda Maharaja announced financial assistance for Ambedkar for his higher studies in U.S.A
1913	20th Jun	Ambedkar left to Newyork, U.S.A
1914		1st World War started
1915	2nd Jun	Ambedkar passed M.A. in Columbia Univeristy, U.S.A
1916	May	Ambedkar went to join London school of Economics and Grays inn college at London.
1916		Columbia Univeristy accepted thesis for Doctor of Philosophy
1917	6th Feb	British Government lifted the ban on the recruitment of Depressed class in the Army which existed for 50 years
1917	Jul	Dr. B.R. Ambedkar was appointed as Military secretary to Maharaja of Baroda

1st World War

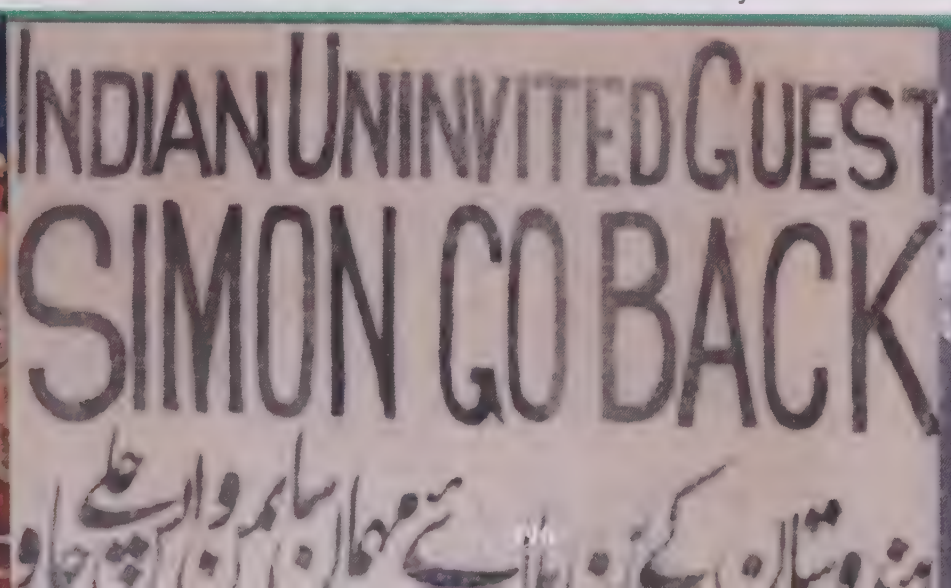
Year	Month & Date	Events
1917	21st Aug	Dr. B.R. Ambedkar returned to India
1917	Sep	Ill treatment towards Dr. B.R. Ambedkar in Baroda state service .
1917	Nov	Dr. B.R. Ambedkar's stepmother Jijabai died.
1918	11th Nov	Dr. B.R. Ambedkar was appointed as professor in Sydenham college, Bombay
1918		Gangadhar second son of Ambedkar was born
1919		Maharaja of Kolhapur issued orders that untouchability should not be practiced .
1920	31st Jan	Dr. B.R. Ambedkar started weekly journal "Mooknayak"
1920	15th Mar	Dr. B.R. Ambedkar resigned from the professorship at Sydenham college to go for higher studies at London.
1920	30th May	Dr. B.R. Ambedkar attended the first All India Depressed Class conference at Nagpur.
1921	15th Jul	Maharaja of Kolhapur abolished the Mahar vathan slavery
1922	Apr	Dr. B.R. Ambedkar visited Bonn University, Germany for further studies
1923	3rd Apr	Dr. B.R. Ambedkar returned to India
1923	3rd Jul	Dr. B.R. Ambedkar started legal practice as Barrister at Bombay
1924	9th Mar	Dr. B.R. Ambedkar founded Bahishkrit Hitakarini Sabha
1925	4th Jan	Bahiskrit Hitakarini Sabha started students hostel at Sholapur
1925	10th Jun	Dr. B.R. Ambedkar was appointed as part time lecturer at Batliboi Accountancy Training Institute

Bonn University, Germany

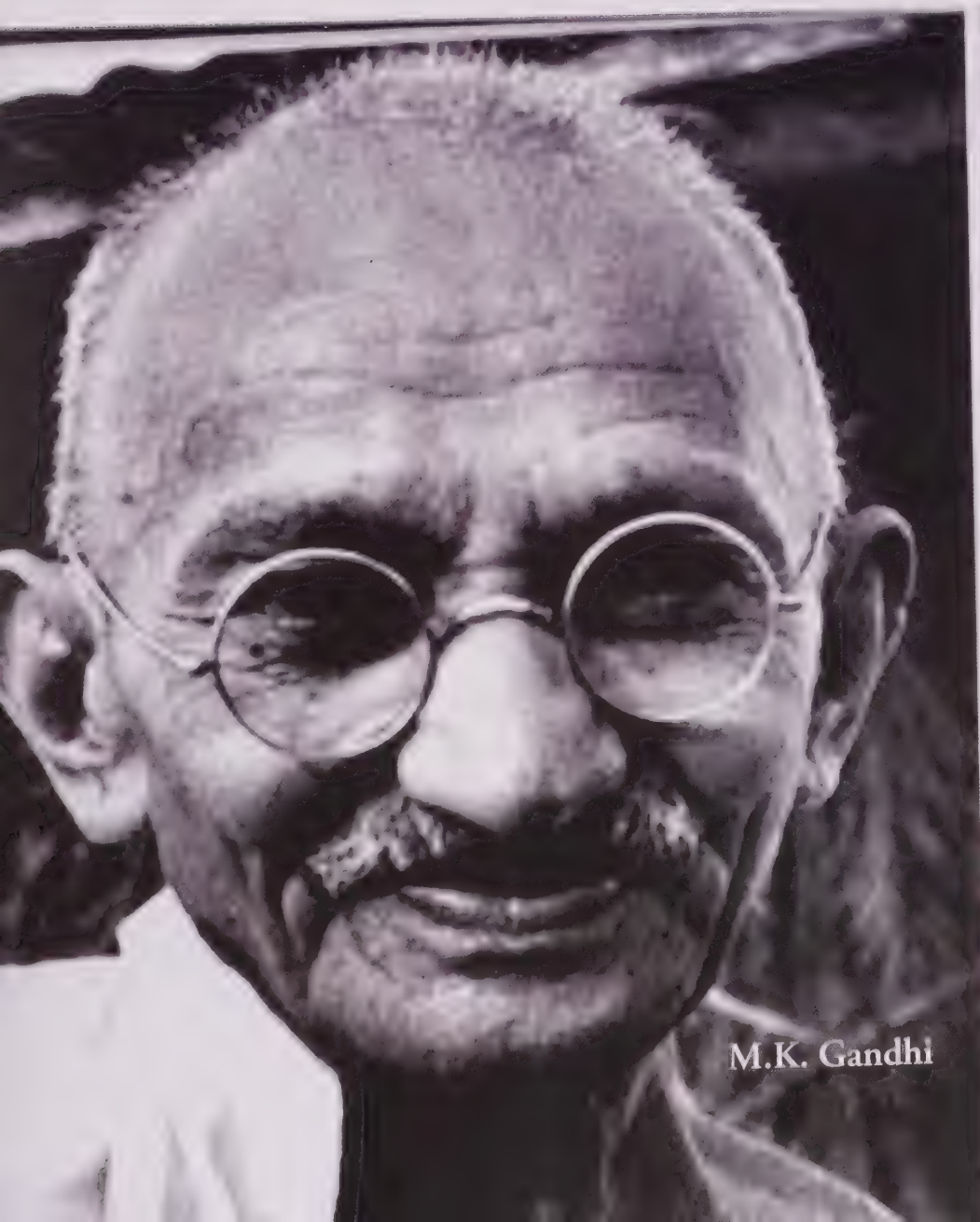
Year	Month & Date	Events
1925	15th Dec	Dr. B.R. Ambedkar gave evidence before the Royal commission of Indian currency
1925	Dec	Dr. B.R. Ambedkar was nominated as member of Bombay Legislative council
1926	19th Jul	Rajaratna son of Ambedkar died in infancy
1926	Oct	All India Depressed classes association was founded
1927	1st Jan	Dr. B.R. Ambedkar retrieved Koregaon victory memorial
1927	16th Mar	Dr. B.R. Ambedkar left Bombay by steamer for Mahad Satyagraha
1927	20th Mar	Dr. B.R. Ambedkar returned to Bombay after drinking water in Mahad Tank
1927	4th Sept	Dr. B.R. Ambedkar founded Samata Sama Sangh (League for equality)
1927	12th Nov	Balaram (Dr. B.R. Ambedkar 's elder brother) died
1927	12th Dec	Caste Hindus of Mahad filed a case against Dr. B.R. Ambedkar not to draw water from chowdar Tank
1927	14th Dec	The Civil court of Mahad issued the injunction
1927	25th Dec	Burning of Manusmriti
1928	2nd Jan	Dr. B.R. Ambedkar returned from Mahad satyagraha to Bombay

The Movement of the Depressed Classes Association

Year	Month & Date	Events
1928	3rd Feb	Simon commission arrived in Bombay
1928	29th May	Dr. B.R. Ambedkar sent a printed memorandum to the Simon commission
1928	21st Jun	Dr. B.R. Ambedkar was appointed as Professor in the Government Law college, Bombay
1928	29th Jun	Samatha monthly Newspaper was started
1928	5th Aug	Bombay Legislative assembly elected Dr. B.R. Ambedkar to work on the Simon commission
1929	13th Apr	Tulsi, Elder sister of Dr. B.R. Ambedkar died
1929	17th May	Dr. B.R. Ambedkar submitted a separate report to Simon commission regarding political rights of the depressed classes.
1929		Hostel was started at Dharwad by Dr. B.R. Ambedkar
1929	30th Nov	The "JANATHA" fortnightly was started
1930	2nd Mar	Nasik Kalaram temple satyagraha started
1930	May	The Simon commission report was published
1930	8th Jul	Dr. B.R. Ambedkar was appointed on the selection committee of the Bombay Univeristy (Amendment) Bill
1930	9th Sep	Dr. B.R. Ambedkar received an invitation to attend 1st Round Table Conference at London
1930	Sep	Foundation stone laid for Dr. B.R. Ambedkar's house at Bombay 'Rajgriha'
1930	4th Oct	Dr. B.R. Ambedkar left for London for 1st round table conference
1930	12th Nov	Round table conference was inaugurated by King George V
1930	Dec	Dr. B.R. Ambedkar submitted memorandum on political demands on the untouchables and recruitment on the army
1930		Mrs. Rama Bai Ambedkar and family visited Dharwar Hostel
1931	19th Jan	The 1st round table conference ended.
1931	13th Feb	Ambedkar left London for India
1931	27th Feb	Dr. B.R. Ambedkar arrived at Bombay



Year	Month & Date	Events
1931	Jul	Dr. B.R. Ambedkar was invited for 2nd Round Table Conference at London
1931	14th Aug	Dr. B.R. Ambedkar met M.K.Gandhi and discussed regarding untouchability
1931	15th Aug	Dr. B.R. Ambedkar left for London to attend 2nd Round Table Conference
1931	29th Aug	Dr. B.R. Ambedkar arrived in London to attend 2nd Round Table Conference
1931	5th Nov	Delegates of 2nd Round Table Conference were invited by Kind George V for tea
1931	5th Dec	The 2nd Round Table Conference concluded.
1932	1st Jan	The Nasik Kalaram Temple Satyagraha was resumed.
1932	29th Jan	Dr. B.R. Ambedkar arrived at Bombay.
1932	28th Feb	Warm reception was given to Dr. B.R. Ambedkar at Madras
1932	14th Apr	Nasik Kalaram temple satyagraha entered its third stage. All depressed classes united.
1932	26th May	Dr. B.R. Ambedkar left for England to meet Premier and Cabinet Ministers
1932	7th Jun	Dr. B.R. Ambedkar submitted 22 pages memorandum to the British Premier.
1932	4th Aug	The communal award was announced by the British Premier giving separate electorate to the depressed classes.



M.K. Gandhi

Dr. B.R. Ambedkar

Year	Month & Date	Events
1932	17th Sep	Dr. B.R. Ambedkar returned from England.
1932	18th Sep	M. K. Gandhi decided to fast unto death against the communal award.
1932	24th Sep	Settlement reached between Ambedkar and Gandhi
1932	4th Sep	Dr. B.R. Ambedkar left Bombay for London to participate in 3rd Round Table Conference.
1932	17th Nov	The 3rd Round Table Conference commenced .
1932	24th Dec	The 3rd Round Table Conference concluded.
1933	24th Jan	Dr. B.R. Ambedkar returned from England to Bombay.
1933	24th Apr	Dr. B.R. Ambedkar again left for London.
1933	6th May	Dr. B.R. Ambedkar arrived in London.
1933	July	Dr. B.R. Ambedkar participated in the transactions of the Joint Parliamentary Committee on Indian Constitution of Reforms.
1933	23rd Oct	Dr. B.R. Ambedkar interviewed Winston Churchil. Construction of Dr. B.R. Ambedkar House at Rajgriha was completed.
1934	8th Jan	Dr. B.R. Ambedkar returned from London to Bombay.
1934	3rd Mar	Dr. B.R. Ambedkar came to the conclusion to abandon the Nasik Kalaram Temple entry Satyagraha.

Nasik Kalaram temple

Year	Month & Date	Events
1934	June	Dr. B.R. Ambedkar was appointed as Professor in Government Law College, Bombay.
1934	14th Oct	Arjun Keluskar died.
1935	27th Mar	Death of Rama Bai Ambedkar .
1935	1st Jun	Dr. B.R. Ambedkar was appointed as Principal of the Government Law College, Bombay.
1935	Jul	Dr. B.R. Ambedkar was contemplating to renounce public life due to the death of his wife .
1935	13th Oct	Dr. B.R. Ambedkar addressed conference at Yeola wherein he remarked "Born in Hindu religion was not in my hand. However I will not die as Hindu which is in my power."
1936	12th Dec	Maharaja of Travencore proclaimed temple entry in favour of the depressed classes .
1937	14th Jan	Dr. B.R. Ambedkar returned from England to Bombay.
1937	17th Mar	The Mahad Chowder tank court case was decided in favour of the depressed classes.
1938	May	Dr. B.R. Ambedkar resigned as Principal of Govt. Law college, Bombay.
1939	18th Jan	Dr. Ambedkar flew to Rajkot as a State guest to study the problems of the depressed classes.
1939	6th Feb	Baroda Maharaja died
1939		World War II started.
1939	Oct	Jawaharlal Nehru, Chairman of the war subcommittee of the Congress discussed with Dr. Ambedkar, face to face for two days.

World War II Started

Year	Month & Date	Events
1940	May	Dr. Ambedkar founded the Mahar Panchayat
1942	Apr	Dr. Ambedkar founded All India Scheduled Caste Federation
1942	20 Jun	Dr. Ambedkar was introduced into Viceroy's Executive Council as Labour Member
1942		Dr. Ambedkar took steps to have scholarships sanctioned to scheduled caste students for studies abroad
1942	9th Aug	"Quit India" Resolution was passed by the Indian National Congress at Bombay.
1942	13th Nov	Dr. Ambedkar spoke on the All India Radio Bombay, on "Indian Labour and the War"
1944	26th Jan	Scheduled Caste Federation Conference at Kanpur
1945	Jul	Dr. Ambedkar founded the People's Education Society at Bombay.
1946	23rd Mar	The British Cabinet Mission arrived at Delhi
1946	30th Mar	Black Flag demonstration by Scheduled Caste people
1946	May	The Bharat Bhushan printing press set up by Dr. Ambedkar was burnt down in the clashes between untouchables and Caste Hindus
1946	28th May	World War II ends.

Quit India movement

Year	Month & Date	Events
1946	17th Jun	Dr. Ambedkar cabled to the British Premier asking for adequate representation for scheduled caste rights. The Cabinet mission announced setting up a Constituent Assembly.
1946	20th Jun	Dr. Ambedkar started Siddharth College at Bombay.
1946	30th Jun	The Cabinet mission returned to London without showing any consideration to untouchables.
1946	30th Jun	Dr. Ambedkar resigned from the Viceroy's Executive Council
1946	Nov	Dr. Ambedkar was elected to the constituent assembly from Bengal.
1947	27th Mar	Lord Mount Batten took over as new Viceroy of India
1947	29th Apr	Article 17 of the Constitution abolishing the practice of untouchability in any form was passed.
1947	14th Jul	Lord Mount Batten inaugurates the Constituent Assembly.
1947	22nd Jul	Dr. Ambedkar was made as Minister for Law
1947	15th Aug	India achieved Independence
1947	29th Aug	Dr. Ambedkar was made the Chairman of Drafting Committee of the Constitution
1948	Feb	Dr. Ambedkar completed the draft Indian Constitution
1948	15th Apr	Second marriage of Dr. Ambedkar with Dr. Sharada Kabir
1948	4th Nov	Dr. Ambedkar presented the draft Indian Constitution to the constituent assembly
1949	26th Nov	Indian Constitution was adopted
1950	26th May	Dr. Ambedkar visited Srilanka to attend Buddhist Conference
1950	Jun	The Millind college of the People Education Society was started at Aurangabad by Dr. Ambedkar

Lord Mount Batten

Laying foundation stone for Millind College at Aurangabad

Year	Month & Date	Events
1951	5th Feb	Dr. Ambedkar introduced the Hindu code bill in Parliament on behalf of the Government.
1951	Apr	Dr. Ambedkar laid the foundation stone of Ambedkar Bhavan in Delhi
1951	Jul	Dr. Ambedkar founded the Bharatiya Buddha Jana Sangha
1951	Sept	Dr. Rajendra Prasad, President of India laid the foundation stone of the Milind Maha Vidyalaya at Aurangabad
1951	11th Oct	Dr. Ambedkar resigned from the cabinet as Hindu code Bill was not approved even though it was assured by Pandit Nehru
1952	5th Jan	Dr. Ambedkar was defeated in the General election
1952	9th Mar	Dr. Ambedkar was elected as Member of Parliament in Rajya Sabha
1952	2nd Jun	Dr. Ambedkar left Bombay for New York to receive the Honorary Degree of Doctorate from Colombia University
1952	15th Jun	Colombia University Awarded Honorary Doctorate to Dr. Ambedkar
1953	12th Jan	Osmania University Awarded Honorary Doctorate to Dr. Ambedkar
1954	May	Left for Japan and Burma to attend Buddha Jayanthi Celeberations
1954		Nalvadi Krishnaraja Wodeyar Granted 5 Acres land in Bangalore for Buddha Vihar

Dr. Ambedkar laid the foundation stone of Ambedkar Bhavan in Delhi

Year	Month & Date	Events
1955	May	Dr. Ambedkar Established Indian Bauddha Mahasabha in Delhi
1955	Aug	Dr. Ambedkar Established the Association of Domestic workers
1956	7th Dec	Dr. Ambedkar was cremated with Buddhist tradition at Dadar, Bombay in presence of lakhs of his followers and admirers
1957		Dr. Ambedkar's own version of Buddhist Scripture "The Buddha and His Dhamma" was posthumously published by Siddharth College of Publications, Bombay
1990		Highest Indian Civilian Award "BHARAT RATNA" was awarded posthumously to Dr. B.R. Ambedkar
1991		Prof. David Lelyveld gives a talk about Dr. B.R. Ambedkar's achievements at Columbia University during Ambedkar's Centenary Celebrations.
1995		On the occasion of installation of a Bust of Dr. B.R. Ambedkar, Mrs Savita Ambedkar visits Columbia.
2000		The film "Dr. Babasaheb Ambedkar" in 2000 with Mammootty in the lead role was directed in English by Jabbar Patel and won National Award
2004		Columbia University honour Dr. Ambedkar on its 250th Birthday celebration
2008	14th Apr	Inauguration of Babasaheb Ambedkar International Airport at Nagpur on the birthday of Dr. B.R. Ambedkar
2008	14th Apr	Chief Minister of Uttar pradesh, Mayawati inaugurated Dr. Bhimarao Ambedkar Memorial Park at Lucknow

Dr. B.R. Ambedkar declared as the Greatest Indian

Year	Month & Date	Events
2008		Colombia University honours Dr. B.R. Ambedkar.
2012		In a poll organised by History TV Channel and CNN IBN, Ambedkar was featured as the " Greatest Indian", making him the most popular Indian.
2014	14th Apr	Google commemorated Ambedkar's 124th birthday
2015	23rd Jan	U. S. President, Barrack Obama appreciated Dr. B.R. Ambedkar in his address in Parliament House, New Delhi
2015	11th Oct	Prime Minister, Narendra Modi laid foundation stone for Dr. Ambedkar Memorial costing Rs. 425 crores at Indu Mill compound, Dadar Mumbai
2015	13th Nov	Prime Minister, Narendra Modi inaugurated B. R. Ambedkar's Museum at London in the house where he lived during 1921-22
2016	21śt Mar	Prime Minister, Narendra Modi laid foundation stone for Dr. B. R. Ambedkar Memorial at New Delhi.

Sri. Narendra Modi, Prime Minister of India, paying tributes to Dr. B.R. Ambedkar

APPENDIX

A. Photographs

Dr. B.R. Ambedkar and Savitha Ambedkar with the Prime Minister of Burma Mr. U.Nu in the fourth world Buddhist conference at Kathmandu on 20th June 1956

Different Views of Dr. B.R. Ambedkar addressing in the Deeksha Ceremony at Nagpur on 14th Oct 1956

Different Views of Dr. B.R. Ambedkar addressing in the Deeksha Ceremony at Nagpur on 14th Oct 1956

Huge crowd at Dhamma Deeksha Ceremony at Nagpur on 14th Oct 1956

Dr. B.R. Ambedkar addressing the crowd at Dhamma Dheeksha Ceremony at Nagpur

Activists of Dalit Movement Dr. B.R. Ambedkar with Dadasaheb Gaekwad and other Govt Officials in Nasik

Activists of Dalit Movement

Dr. B.R. Ambedkar and the other leaders in the scheduled caste federation conference at Nagpur in 1942

Dr. B.R. Ambedkar and Mrs. Savitha Ambedkar in the First World Fellowship of Buddhist Conference at Srilanka in 1950

Indian Constitution placed on Silver plate being handed over to Dr. B.R. Ambedkar

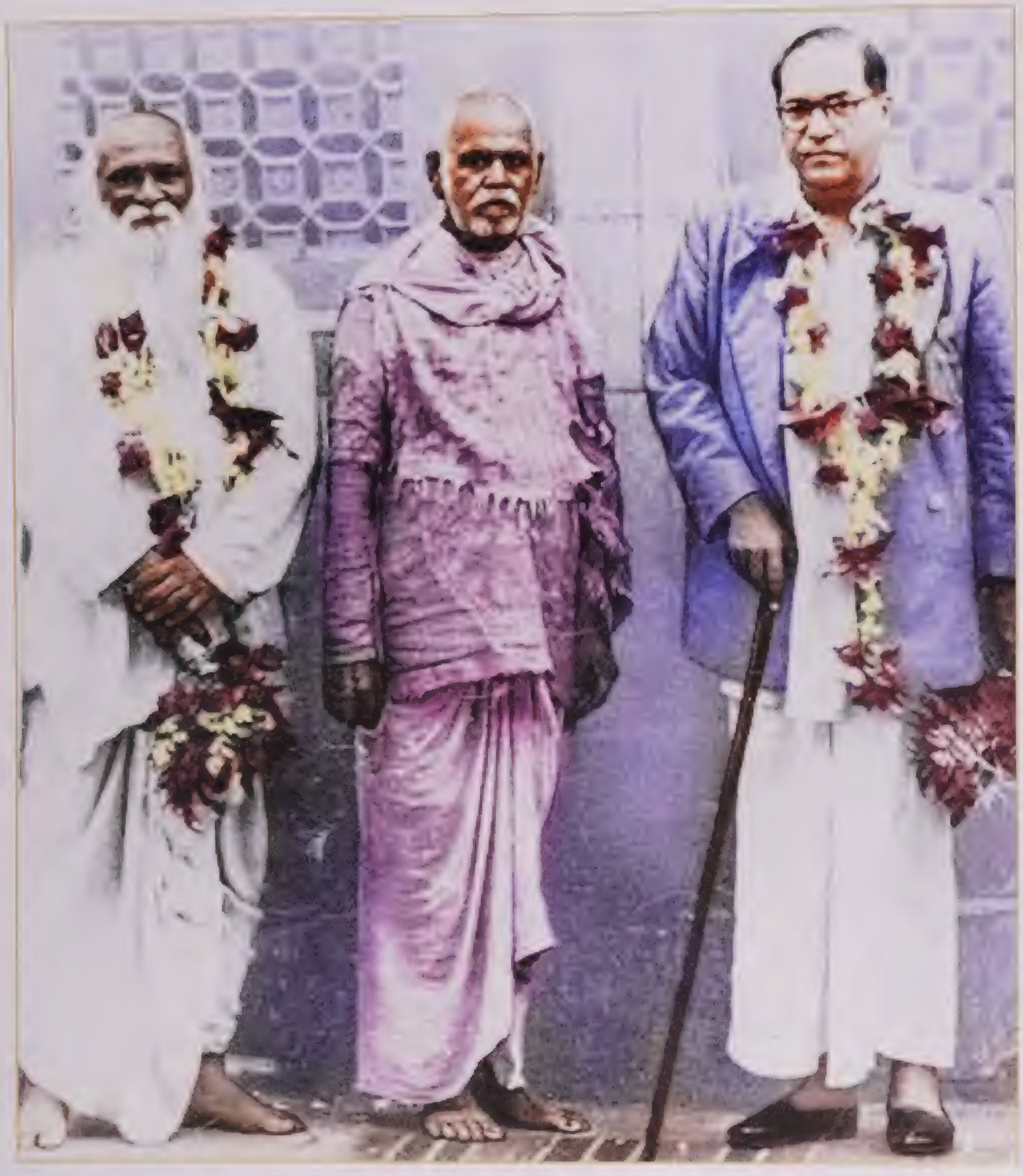
Dr. B.R. Ambedkar Functioning as Magistrate

Dr. B.R. Ambedkar sitting with Mrs. Vijayalakshmi Pandit at a Dinner Party hosted by her.

Dr. B.R. Ambedkar in discussion with V.V. Giri, Jagjivan Ram and others.

Dr. B.R. Ambedkar and Dada Saheb Gaekwad with other Dalit Activists.

Dr. B.R. Ambedkar Mrs. Savitha Ambedkar and Dada Saheb Gaekwad seen with Dalit Leaders.



Dr. B.R. Ambedkar seen with Sant. Gadge Maharaj and Karmveer Bhaurao Patil

Leaders of Dalit Movement at Akola

Dr. B.R. Ambedkar seen with newly wedded Dalit Couple in traditional manner.

Dr. B.R. Ambedkar with the then President of India Dr. Rajendra Prasad and others at the time of laying foundation stone for Milind College in Aurangabad

Dr. B.R. Ambedkar with his College faculty at the Govt Law College in Bombay in 1928.

Dr. B.R. Ambedkar with Mr. Homi Bhabha and other colleagues at Siddarth College, Mumbai

Dr. B.R. Ambedkar with S.K. Bole and others

**Dr. B.R. Ambedkar in the constituent Assembly.
Also seen are the President Dr. Rajendra Prasad and
Pt. Jawaharlal Nehru among others.**

President Dr. S. Radhakrishnan unveiled the statue of Dr. B.R. Ambedkar in front of the Parliament House. Also seen among the present are Mr. Sanjeev Reddy, Yeshwantrao Chavan and others.

Dr. B.R. Ambedkar and Mrs. Savitha Ambedkar being looked after by the SCF Volunteers.

Dr. B.R. Ambedkar on his 60th Birthday being celebrated by his followers in a public function

Dr. B.R. Ambedkar with the family members of his close associates

Maharaja Sayaji Rao Gaekwad of Baroda with his family.

Dr. B.R. Ambedkar at the world famous Ellora Caves

Samadhi of Dr. B.R. Ambedkar's Mother - Bhima Bai

Dr. B.R. Ambedkar with Periyar and Muhammad Ali Jinnah

A group photograph of the Bhimrao Sporting club with Dr. B.R. Ambedkar in the centre

Different Views of Buddha Vihar at Gulbarga, Karnataka

Buddha Vihar at Gulbarga , Karnataka (Night View)

Tributes to Buddha, Basavanna & Dr. B.R. Ambedkar

Buddha Vihar at Pawni, Maharashtra

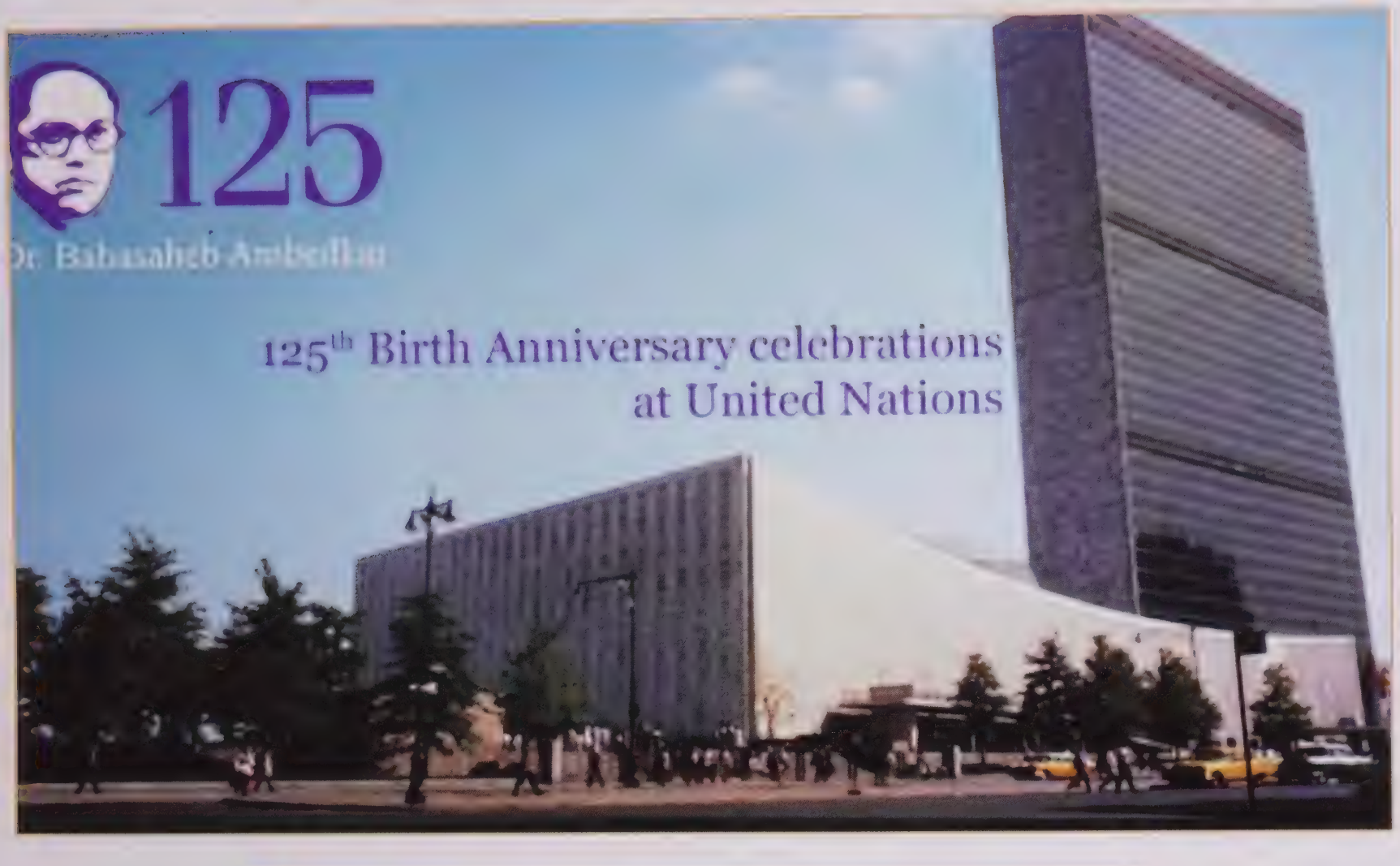
Buddha Vihar at Alibag, Maharashtra

Buddha Vihar at Pisaware, Maharashtra

Lumbini Buddha Vihar at Vadodara, Maharashtra

Ladak Buddha Vihar in Delhi

Buddha Vihar in Kathmandu, Nepal



Celebrations of 125th Birth Anniversary of Dr. B.R. Ambedkar by United Nations at New York, USA

B. Associations

The Addresses of Various Associations, Clubs, Societies, Trusts and Development Centres in India and Abroad are given below :

1. CSIR-NAL SC/ST Employees Welfare Association,
   National Aerospace Laboratories, Old Airport Road, Kodihalli,
   Bangalore-560017. Ph: 080-25086107

2. HAL SC/ST Employees & Officers Welfare Association(R),
   No. N1 & N2, Old HAL Township, Vimanapura, Bangalore-560017.

3. SOUL TRUST(R),
   #3721, 10th Cross, 13th B Main,
   HAL II stage, Indiranagar,
   Bangalore-560008.

4. Dr. Ambedkar Trustworthy for Education and Rehabilitation
   D.No.3-31A/5, Lenin Nagar, Ist Line, Pedda Cheruvu,
   Narsaraopet, Guntur (Andhra Pradesh)-522601
   +(91)- 9502549161

5. Dr. Ambedkar Youth Club
   Ghatkeshar Post, Dist. Rangareddy, Ghatkeshar Town, Dist. Rangareddy,
   A.P.

Printing Machines used for Newspapers Published by Dr. B.R. Ambedkar

6. Dr. B.R.Ambedkar Memorial Youth Sangam
   Molagavallikothla, Alur Mandalam, Distt. Kurnool,
   Andhra Pradesh

7. Dr. B.R. Ambedkar Youth Weaker Section Implementation
   Development Society, 1/165, Akkayapalli, Ravindra nagar
   post, Cuddapah, Andhra Pradesh-516003

8. Dr. Ambedkar Lok Utthan Kendra,
   Lakarka No, 4 , Katrasgarh , Jharkhand-828113

9. Bharat Ratna Dr. Bhim Rao Ambedkar Dalit Utthan Avam Siksha Samiti
   B-153, Gharauli Vistaar,, Harijan Basti, Delhi-110096

10. Dr. B.R. Ambedkar Research Institute Sector IV , R.K. Puram, New
    Delhi-110022

11. Dr. Ambedkar Samaj Kalyan Shiksha Samiti
    Flat No.174A, Pocket C-2, Mayur Vihar Phase-3, Delhi- 110096

12. Dr. B.R. Ambedkar Centre For Biomedical Research
    P.O.Box No.2148, University of Delhi, Delhi-110007

13. Dr. B.R. Ambedkar Charitable Trust
    144/1128, Kalapi Nagar, Asarva, Ahmedabad, Gujarat - 380016

14. Ambedkar Memorial Society,
    CA No.2,West Of Chord Road, Mahalakshmipuram, Bangalore
    Karnataka-560086

Own House of Dr. B.R. Ambedkar "Rajgriha" at Dadar,Bombay

Entrance of Rajgriha

15. Dr. Ambedkar Chintana Charitable Trust
No.26, Matruchaya' Rajgopal Nagar, Bangalore, Karnataka-563101

16. Dr. Baba Saheb Ambedkar Sikshan Samsthe
At/Post-Kudachi, Taluk-Raibagh, Belgaum,Karnataka- 591311

17. Dr. B. R. Ambedkar Educational Society
Veebuthipura (Keelukote), Anthranganga Road, Kolar, Karnataka-563101

18. Dr. B. R. Ambedkar Education Association,
Post M.K Hatti, Chistradugra, Karnataka

19. Dr. Baba Saheb Ambedkar Medical Trust,
Tadiwala Road, Poona-411001.

20. Dr. Ambedkar Sheti Shanshodhan and Vikas Sanstha
A/P Chorochi, TQ. Kawathemahankal, Chorochi 416405

21. Rama Bai Ambedkar Backward Brick Making Co-op Society,
Tal-kallamb, Osmanabad,Maharashtra

22. Rama Bai Ambedkar Mahila Mandal,
Sangli Dt, Maharashtra.

23. Ambedkar Educational Complex
At-S-I-145-HIG(duplex), Niladrivihar, PO- Chandrasekharpur,
Bhubaneswar, Khurda, Orissa- 751021

Photographs displayed inside Rajgriha

Bust of Ambedkar at Rajgriha

24. Ambedkar Rural Development Service Society,
P.O.Bhupatilaxmipur, Kasinagar, Gajapati

25. Babasaheb Ambedkar Human Resource Development Centre,
At/PO-Kasimpur, Via-Asurali, Bhadrak,Orissa-756137

26. Cuttack Zilla Ambedkar Memorial Org.
P.o. Kujang, Jagatsanghpur, Orissa - 754141

27. Dr. B.R. Ambedkar Prashichhan Sansthan,
'Parbhat House' Link Road, Ratan Garh, Churu (Rajasthan)-331022

28. Dr. Ambedkar Service Society,
Uttamppatu, Vill.- Minambur S.O., Gingel Taluk, Salem Distt.
Tamilnadu

29. Dr. Ambedkar Elaignar Peravai,
P.O.Box No.2, Vickramanirgapuram, Ambasamudram,
Tirunelveli, Tamil Nadu-627 425

30. Dr. Ambedkar Narpani Mandram,
Arasamara Street, Melarani Vil, Vilvarani Post, Polur Tk,
Tiruvannamalai-606906

Entrance of Deekshabhoomi at Nagpur

31. Dr. Ambedkar Education Trust,
No.2, North Cheyyur, Rettamalai Srinivasan Nagar,
Cheyyur Post Taluk 603 302.

32. Dr. Ambedkar Educational Trust,
122, School Street, Manali, Chennai, Thiruvalluvar, Ambedkar Social Welfare Minority Society, Tamilnadu-600 068.

33. Ambedkar Sewa Sansthan,
Baudh Ashram, Mohalla Sahupuri, Tanda Road, Patel Nagar, Akbarpur, Ambedkar Nagar 224 122.

34. Ambedkar Social Welfare Minority Society,
Vill. Shahpur Afgan, Post-telma, Bethra Road, Ballia, U P-221718

35. Ambedkar Yuva Kalyan Samojotthan Santhan,
Vill Rehi, Lalganj, Post Rehi, Mirzapur, 231211

36. Bhimrao Ambedkar Dalit Sewa Gramothan Jan Kalyan Samiti,
175(E), Jitendra Niwas, Purana Boarding House, Sandi Road,
Hardoi, U.P.-241001

37. Dr. Ambedkar Shiksha Prasar Evam Seva Samiti,
1056, Patel Nagar, Behind Seva Yojana Karyalaya, Rendhar,
Jalaun-285001

Milind College at Aurangabad

38. Dr. Ambedkar Purva Madhyamic Vidyalaya,
Chandvawar Rasra, Dist. Ballia, Uttar Pradesh-221712

39. Dr. Ambedkar Rashtriya Jankalyan Sansthan,
Monark Engineerings, 78/225,, Latoosh Road, Kanpur Nagar,
Kanpur, Uttar Pradesh-208002

40. Dr. Bhimrao Ambedkar Sewa Sansthan,
Nai Bazar, Brahmpur Road, Chauri Chaura, GORAKHPUR,
Uttar Pradesh-273203

41. Dr. Ambedkar Swasthy Vikas Seva Samiti,
Vill-Petamber Khera, Near C-Block, Railway Crossing, Rajaji Puram,
Lucknow, Uttar Pradesh-226017

42. Mata Shree Rama Bai Ambedkar Smarak Parisad,
F 279 Rajaji Puram, Lucknow UP, Pratapgarh230131

43. Prabuddh Ambedkar Chetana Evam Jankalyan Samiti,
Village-Bhairampur, P.O.Sandi, Sandi, Hardoi, Uttar Pradesh-241403

44. Ramrati Ambedkar Balika Inter College Samiti,
Gajiapur, Semary, Ballia, Uttar Pradesh-221716

Mukthibhoomi

45. Shree Ambedkar Grameen Harijan Prarambhik Pathshala Karaut,
VillKaraut P.O Karisath(Jahanaganj), Jahanganj, Azamgarh,U.P.

46. Ambedkar Palli Tapshilli Unnayan Sangha,
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Ambedkar Palli, West Bengal-742101

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Karnataka 560030

Dragon Palace, Nagpur

Dragon Palace, Nagpur

53. Dr. Ambedkar Memorial Education Trust
    7th Main Rd, HAL 2nd Stage, Indiranagar, Bengaluru, Karnataka-560008
    Ph : 080 2526 1254

54. Dr. Babasaheb Ambedkar National Association of Engineers,
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55. Dr. Ambedkar Teachers' Welfare Association
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Photograph displayed in Pune Museam

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The statue of Lord Buddha at Nagaloka, Nagpur

GLOSSARY

Anthropology	The comparative study of human societies and cultures and their development.
Bahishkrit Hitakarini	A central institution formed by B.R. Ambedkar for removing difficulties of the untouchables and placing their grievances before Government.
Baroda	Vadodara, which used to be known as Baroda, is the third largest city in the Western Indian State of Gujarat, after Ahmedabad and Surat.
Bhoomi	"Earth, Soil" in Sanskrit
Bodhisattva	A person who is able to reach nirvana
Brahmin	A socially or culturally superior person
Buddhism	A widespread Asian religion or philosophy, founded by Siddartha Gautama in India in the 5th century BCE.
Bullock Cart	A two-wheeled or four-wheeled vehicle pulled by bull.
Chaitya	Prayer hall with a stupa at one end.
Chaturvarna	Chatur means four and Varna means 'Group'.
Chawl	A large building divided into many separate tenements, offering cheap, basic accommodation to labourers.
Constitution	A body of fundamental principles or established precedents according to which a state or other organization is acknowledged to be governed.

Nagaloka, Nagpur

The statue of Ambedkar at Nagaloka, Nagpur

Dalit	A member of the lowest caste
Deeksha	Preparation or consecration for a religious ceremony
Devadasi	A hereditary female dancer in a Hindu temple.
Dewan	A chief treasury official or finance minister in some Indian states.
Dhamma	Another term for dharma, especially among Theravada Buddhists.
Dharma	The eternal law of the cosmos, inherent in the very nature of things.
Dharma Shastra	A Brahmanical collection of rules of life often in the form of a metrical law book.
Dhoti	A garment worn by Hindu males consisting of a piece of material tied around the waist and extending to cover most of the legs.
Dowry	An amount of property or money brought by a bride to her husband on their marriage.
Guru	A Hindu spiritual teacher.
Halwa	A sweet Indian dish consisting of carrots or semolina boiled with milk, almonds, sugar, butter, and cardamom.

House of Dr. B.R. Ambedkar at Telgoan

Jagirdar	A type of feudal land grant in South Asia bestowed by a monarch to a feudal superior in recognition of his administrative and/or military service
Kerosene	A light fuel oil obtained by distilling petroleum, used especially in jet engines and domestic heating boilers; paraffin oil.
Kranti	Revolution
Kshatriya	A member of the second of the four great Hindu castes. The traditional function of the Kshatriyas is to protect society by fighting in war time and governing in peace time.
Maha Parinirvana	Great complete Nirvana
Mahabodhi	Great Awakening
Mahar	An Indian community found largely in the state of Maharashtra and neighboring areas. Most of the Mahar community followed, social reformer B. R. Ambedkar in converting to Buddhism in the middle of the 20th century.
Maharaja	A ruling prince in India, especially of one of the major states.
Mahasabha	General Assembly
Manusmiriti	Laws of Manu

Display inside the House of Dr. B.R. Ambedkar at Telgoan

Matriculation	Final year of high school or secondary school
Mhow	Officially known as Dr Ambedkar Nagar, is a cantonment in the Indore District in Madhya Pradesh state of India.
Mooknayak	Mute leader
Mukti	Another term for moksha.
Namboodiri	Hindu Brahmins from the Indian state of Kerala
Pada yatra	Foot pilgrimages
Panchayat Raj	It is the oldest system of local government in the Indian subcontinent. The word raj means "rule" and panchayat means "assembly"
Parsi	Member of a group of followers in India of the Iranian prophet Zoroaster.
Peshwa	Equivalent of a modern Prime Minister in the Maratha Empire
Poojari	Hindu temple priest
Rajya	Administration or exercise of Sovereignty or Government
Rashtra	Nation
Samata Sainik Dal	A social organisation founded by B.R. Ambedkar on 25th November 1926 with the objective of safeguarding the rights of all oppressed sections of Indian society.

Display inside the House of Dr. B.R. Ambedkar at Telgoan

Samskaras	A purificatory ceremony.
Sanskrit	An ancient language of India, in which the Hindu scriptures and classical Indian epic poems are written, from which many northern Indian languages are derived.
Sanyasi	A Hindu religious person
Saree	A garment consisting of a length of cotton or silk elaborately draped around the body, traditionally worn by women from South Asia.
Satyagraha	A policy of passive political resistance, especially that was advocated by Mahatma Gandhi against British rule in India.
Shudra	A member of the Fourth category of the four great Hindu castes, Untouchable
Subedar	Historical rank in the Indian Army
Swaraj	Independence for India.
Taxi	A vehicle licensed to transport passengers in return for payment of a fare.
Teapoy	A small three-legged table or stand, especially one that holds a tea caddy.
Untouchables	A member of the lowest-caste Hindu group or a person outside the caste system, contact with whom is traditionally held to defile members of higher castes.

Dr. B.R. Ambedkar National Memorial at Mahad, Raigad District

Upliftment	Lift up or raise
Vaishya	A member of the third category of the four Hindu castes.
Varnas	Each of the four Hindu castes, Brahman, Kshatriya, Vaishya, and Shudra.
Vedas	Any of the four collections forming the earliest body of Indian scripture, consisting of the Rig Veda, Sama Veda, Yajur Veda, and Atharva Veda, which codified the ideas and practices of Vedic religion and laid down the basis of classical Hinduism.
Vidyalaya	School
Zindabad	Used to express approval or encouragement.

Dr. B.R. Ambedkar National Memorial at Mahad, Raigad District

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ISBN : 978-93-85868-87-0

Price : ₹ 5000/-

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